

‘A Man Greatly Beloved’

Lessons on the Book of Daniel

General Introduction

Daniel, the prime minister of the greatest of earthly kingdoms, was at the same time a prophet of God, receiving the light of heavenly inspiration. A man of like passions as ourselves, the pen of inspiration describes him as without fault. His business transactions, when subjected to the closest scrutiny of his enemies, were found to be without one flaw. He was an example of what every businessman may become when his heart is converted and consecrated, and when his motives are right in the sight of God.

Unwavering in his allegiance to God, unyielding in his mastery of self, Daniel, by his noble dignity and unswerving integrity, while yet a young man, won the “favour and tender love” of the heathen officer in whose charge he had been placed. He rose speedily to the position of prime minister of the kingdom of Babylon. Through the reign of successive monarchs, the downfall of the nation, and the establishment of another world empire, such were his wisdom and statesmanship, so perfect his tact, his courtesy, his genuine goodness of heart, his fidelity to principle, that even his enemies were forced to the confession that “they could find none occasion nor fault; forasmuch as he was faithful.”

Honoured by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honoured by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labours closed, he was given the blessed assurance that “at the end of the days”, in the closing period of this world’s history, he would again be permitted to stand in his lot and place.

We may, like Daniel and his fellows, live for that which is true and noble and enduring. And learning in this life the principles of the kingdom of our Lord and Saviour, we may be prepared at His coming to enter with Him into its possession. *Conflict & Courage*, page 254.

Lesson 1: ‘The more sure word of prophecy’

MEMORY VERSE: ‘We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.’ 2 Peter 1:19.

STUDY HELP: *Last Day Events*, pages 15-17.

Introduction

‘The prophecies present a succession of events leading down to the opening of the judgement. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal “to the time of the end.” Not till we reach this time could a message concerning the judgement be proclaimed, based on the fulfilment of these prophecies. But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.” Daniel 12:4.’ *Great Controversy*, page 355.

‘A light that shineth in a dark place’

1. How does the psalmist describe the Word of God? Psalm 119:105.

NOTE: ‘Those who study the word of God with hearts open to the enlightenment of the Holy Spirit, will not remain in darkness as to the meaning of the word. “If any man willeth to do His will,” Christ said, “he shall know of the teaching whether it be of God, or whether I speak from Myself.” John 7:17, R.V. All who come to Christ for a clearer knowledge of the truth will receive it. He will unfold to them the mysteries of the kingdom of heaven, and these mysteries will be understood by the heart that longs to know the truth. A heavenly light will shine into the soul temple, and will be revealed to others as the bright shining of a lamp on a dark path.’ *Christ’s Object Lessons*, page 35.

2. How does Peter describe the ‘more sure word of prophecy’? 2 Peter 1:19.

NOTE: ‘Every child of God should be intelligent in the Scriptures, and able, by tracing the fulfilment of prophecy, to show our position in this world’s history. The Bible was written for the common people as well as for scholars, and is within the comprehension of all. The great truths which underlie man’s duty to his fellow men and to his Maker are clearly revealed; and those who really want the truth need make no mistake. The way is not left in uncertainty, as though we were standing where four roads met, not knowing which one to take. The truth is our guide; it is to us like a pillar of cloud by day and a pillar of fire by night.’ *Counsels on Sabbath School Work*, page 23.

‘He revealeth His secret’

3. What precious promise has the Lord made? Amos 3:7.

NOTE: ‘In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human

interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will. In the history of nations the student of God's word may behold the literal fulfilment of divine prophecy.' *Conflict & Courage*, page 250.

4. How did Daniel show his awareness of this truth? Daniel 2:20-22, 27-28.

NOTE: 'In past ages the Lord God of heaven revealed His secrets to His prophets. The present and the future are equally clear to Him. The voice of God echoes down the ages, telling man what is to take place. Kings and princes take their places at their appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word that God has spoken.' *Youth's Instructor*, December 1, 1903.

'Those things which are revealed belong unto us'

5. While the secret things belong to God, to whom do those things belong which He reveals to His servants the prophets? Deuteronomy 29:29.

NOTE: 'The idea that certain portions of the Bible cannot be understood has led to neglect of some of its most important truths. The fact needs to be emphasised, and often repeated, that the mysteries of the Bible are not such because God has sought to conceal truth, but because our own weakness or ignorance makes us incapable of comprehending or appropriating truth. The limitation is not in His purpose, but in our capacity. Of those very portions of Scripture often passed by as impossible to be understood, God desires us to understand as much as our minds are capable of receiving. "All Scripture is given by inspiration of God," that we may be "thoroughly furnished unto all good works," 2 Timothy 3:16, 17.' *Education*, page 170.

6. When was the message of the Book of Daniel to be clearly understood? Daniel 12:4, 9. Compare Daniel 8:26.

NOTE: 'His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labours closed, he was given the blessed assurance that "at the end of the days", in the closing period of this world's history, he would again be permitted to stand in his lot and place. It was not given him to understand all that God had revealed of the divine purpose. "Shut up the words, and seal the book," he was directed concerning his prophetic writings; these were to be sealed "even to the time of the end." "Go thy way, Daniel," the angel once more directed the faithful messenger of Jehovah; "for the words are closed up and sealed till the time of the end. . . . Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Daniel 12:4, 9, 13. As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. "The wise shall understand" (verse 10), was spoken of the visions of Daniel that were to be unsealed in the latter days.' *Prophets & Kings*, page 547.

'A little book open'

7. How was John shown in vision the unsealing of Daniel's book? Revelation 10:1-2.

NOTE: 'The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Daniel 12:4). When the book was opened, the proclamation was made, "Time shall be no longer." (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days.' *Selected Messages Book 2*, page 105.

8. When Daniel's book was first studied by the church, how was John shown its effect? Revelation 10:8-10.

NOTE: 'Though, like the first disciples, they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labour had not been in vain in the Lord. Begotten "again unto a lively hope," they rejoiced "with joy unspeakable and full of glory." Both the prophecy of Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," and the first angel's message, "Fear God, and give glory to Him; for the hour of His judgement is come," pointed to Christ's ministration in the Most Holy Place, to the investigative judgement, and not to the coming of Christ for the redemption of His people and the destruction of the wicked. The mistake had not been in the reckoning of the prophetic periods, but in the event to take place at the end of the 2300 days. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very time when they were lamenting the failure of their hopes, the event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to His servants.' *Great Controversy*, pages 423-424.

'That, when it is come to pass, ye may believe'

9. How did Christ explain the purpose of predictive prophecy? John 13:19.

NOTE: '[We] should know the things that will come to pass before the closing up of the world's history. These things concern our eternal welfare, and teachers and students should give more attention to them. We should study the great waymarks that point out the times in which we are living. Those who place themselves under God's control, to be led and guided by Him, will

catch the steady tread of the events ordained by Him to take place. We are to see in history the fulfilment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshalling of the nations for the final conflict of the great controversy.' *Last Day Events*, pages 14-15.

10. Against what danger are we warned by Peter? 2 Peter 1:20-21.

NOTE: 'The Lord has called out a people from among men, and has given them great light and knowledge in regard to His word. In Exodus 31:12-18 He declares the relation which they are to sustain to Him. God has not authorised us to exalt men, and keep the minds of students directed toward those who evidently do not bear the signature which He has placed upon His chosen people. "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Those who refuse to stand as God's chosen people, sanctified and made holy through doing His word, are as guideposts pointing in the wrong direction. So also are they who would encourage the youth to study as a pattern the so-called wise men, who have not been wise enough to know God and do His commandments.' *Counsels to Writers & Editors*, page 116.

'So shall ye prosper'

11. What sound counsel did Jehoshaphat give to his people? 2 Chronicles 20:20.

NOTE: 'The light of prophecy still burns for the guidance of souls, saying, "This is the way, walk ye in it." It shines on the pathway of the just to commend, and on the way of the unjust to lead to repentance and conversion. Through its agency sin will be rebuked and iniquity unmasked. It is progressive in the performance of its duty to reflect light on the past, the present, and the future. If those who have received the light will appreciate and respect the testimonies of the Lord, they will see the religious life in a new light. They will be convicted. They will see the key that unlocks the mysteries that they have never understood. They will lay hold of the precious things that God has given them to profit withal and will be translated from the kingdom of darkness into God's marvellous light.' *My Life Today*, page 42.

12. What was the source of the prophets' messages? 2 Peter 1:21.

NOTE: 'Some have neglected the Bible under the erroneous impression that the indwelling of the Spirit was preferable to the study and guidance of the Scriptures. Such will be exposed to Satan's snares and fatal delusions. The Holy Spirit and the Word are in perfect harmony. The Holy Spirit inspired the Scriptures and always leads to the Scriptures. Everything in the religious world is to be tried by the Scriptures. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). The claimed enlightenment of the Spirit within is to be tested and tried by the Word of God, which is the detector of the pure wheat.' *That I May Know Him*, page 195.

Lesson 2: 'Daniel purposed in his heart'

MEMORY VERSE: 'Thy word have I hid in mine heart, that I might not sin against Thee.' Psalm 119:11.

STUDY HELP: *Last Day Events*, pages 15-17.

Introduction

'Since the death of good King Josiah, those who ruled the nation had been proving untrue to their trust and had been leading many astray. Jehoahaz, deposed by the interference of the king of Egypt, had been followed by Jehoiakim, an older son of Josiah. From the beginning of Jehoiakim's reign, Jeremiah had little hope of saving his beloved land from destruction and the people from captivity. Yet he was not permitted to remain silent while utter ruin threatened the kingdom. Those who had remained loyal to God must be encouraged to persevere in rightdoing, and sinners must, if possible, be induced to turn from iniquity.' *Prophets & Kings*, page 412.

'The Lord gave Jehoiakim into his hand'

1. What calamity befell Jerusalem in the reign of Jehoiakim? Daniel 1:1, 2 Chronicles 36:5-7.

NOTE: "'In the fourth year of Jehoiakim," very soon after Daniel was taken to Babylon, Jeremiah predicted the captivity of many of the Jews, as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise His disobedient people. Their punishment was to be in proportion to their intelligence and to the warnings they had despised. "This whole land shall be a desolation, and an astonishment," the prophet declared; "and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.'" *Second Advent Review & Sabbath Herald*, March 14, 1907.

2. What sort of person was Jehoiakim? Jeremiah 36:1-3, 21-25.

NOTE: 'Some in the experience of the past few years have virtually repeated the act of king Jehoiakim in burning the messages of the Spirit of God. But today as of old these messages of warning have been repeated... The Lord has been trifled with by His people. The time that should have been devoted to repentance and reform has been spent in criticism and in

following man-formed opinions and ideas. A terrible influence for evil is exerted when men turn from the right way to follow selfish devisings. Satan is playing the game of life for the souls of men, and he is gaining victory. We can learn from a study of King Jehoiakim's example what men will do when they pass the boundary line.' *Paulson Collection*, page 80.

3. Why was Nebuchadnezzar victorious? Daniel 1:2.

NOTE: 'The prophet Nehemiah presents the evil-doings of the Jewish nation as the cause of their calamities. After recounting the Lord's dealings with them, and their oft-repeated rebellion, he declares: "They were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified against them to turn them to Thee, and they wrought great provocations. Therefore Thou deliveredst them into the hand of their enemies.'" *Youth's Instructor*, May 14, 1903.

'Children in whom was no blemish'

4. What plan did Nebuchadnezzar devise for some of his captives? Daniel 1:3-4. Compare 2 Kings 20:16-18.

NOTE: 'Daniel early gave promise of the remarkable ability developed in later years. He and his three companions who were selected to serve in the court of the king, were of princely birth, and are described as "children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them." Perceiving the superior talents of these youthful captives, King Nebuchadnezzar determined to prepare them to fill important positions in his kingdom. That they might be fully qualified for their life at court, according to Oriental custom, they were to be taught the language of the Chaldeans, and to be subjected for three years to a thorough course of both physical and intellectual discipline.' *Youth's Instructor*, June 4, 1903.

5. What change did Nebuchadnezzar make to their names? Daniel 1:6-7.

NOTE: The name 'Daniel' means 'God is my Judge.' His new name meant 'Keeper of Bel's treasures.' The name Hananiah means 'Jehovah has been gracious' but his new name was 'Illumined by the Sun'. Mishael, which means 'He who is like God' became 'One who is like Shach'. Azariah, whose name means 'He whom Jehovah helps' became 'Servant of Nego'. 'The names of Daniel and his companions were changed to names representing Chaldean deities. Great significance was attached to the names given by Hebrew parents to their children. Often these stood for traits of character that the parent desired to see developed in the child. The prince in whose charge the captive youth were placed, "gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego." The king did not compel the Hebrew youth to renounce their faith in favour of idolatry, but he hoped to bring this about gradually. By giving them names significant of idolatry, by bringing them daily into close association with idolatrous customs, and under the influence of the seductive rites of heathen worship, he hoped to induce them to renounce the religion of their nation and to unite with the worship of the Babylonians.' *Prophets & Kings*, page 480.

'Daniel purposed in his heart'

6. What special favour did Nebuchadnezzar bestow on his captives? Daniel 1:5.

NOTE: 'At the very outset of their career there came to them a decisive test of character. It was provided that they should eat of the food and drink of the wine that came from the king's table. In this the king thought to give them an expression of his favour and of his solicitude for their welfare. But a portion having been offered to idols, the food from the king's table was consecrated to idolatry; and one partaking of it would be regarded as offering homage to the gods of Babylon. In such homage, loyalty to Jehovah forbade Daniel and his companions to join. Even a mere pretence of eating the food or drinking the wine would be a denial of their faith. To do this would be to array themselves with heathenism and to dishonour the principles of the law of God.' *Prophets & Kings*, page 481.

7. What resolve did Daniel make concerning this matter? Daniel 1:8.

NOTE: 'Had Daniel so desired, he might have found in his surroundings a plausible excuse for departing from strictly temperate habits. He might have argued that, dependent as he was on the king's favour and subject to his power, there was no other course for him to pursue than to eat of the king's food and drink of his wine; for should he adhere to the divine teaching, he would offend the king and probably lose his position and his life. Should he disregard the commandment of the Lord he would retain the favour of the king and secure for himself intellectual advantages and flattering worldly prospects. But Daniel did not hesitate. The approval of God was dearer to him than the favour of the most powerful earthly potentate, dearer than life itself. He determined to stand firm in his integrity, let the result be what it might. He "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." And in this resolve he was supported by his three companions.' *Prophets & Kings*, page 483.

'Prove thy servants'

8. What was the reaction when Daniel explained his unwillingness to partake of the king's food and wine? Daniel 1:9-10.

NOTE: 'To carry out his purpose not to defile himself with the king's food, Daniel made request of the prince of the eunuchs for a simpler diet. "Now God had brought Daniel into favour and tender love with the prince of the eunuchs." This officer saw in Daniel good traits of character. He saw that he was striving to be kind and helpful, that his words were respectful and courteous, and his manner possessed the grace of modesty and meekness. It was the good behaviour of the youth that gained

for him the favour and love of the prince. But the prince of the eunuchs hesitated to grant the request of Daniel, fearing that such rigid abstinence as he proposed would cause the Hebrews to become less ruddy in health than those who ate of the king's dainties.' *Youth's Instructor*, November 12, 1907.

9. What proposal did Daniel then make? Daniel 1:11-14.

NOTE: 'When they preferred their request, the Hebrew youth knew the seriousness of their position, and by earnest prayer they braced themselves for duty and for trial. Severe criticism was passed upon them by their companions; they had to meet ridicule and abuse; but sneers could not weaken their piety. With watchfulness and prayer they guarded every avenue of temptation. They had learned the principles of true service. They were captives, lonely, and in peril; but they were in possession of a treasure of priceless worth, unbending integrity. They feared to do wrong.' *Youth's Instructor*, November 12, 1907.

10. What was the outcome of the ten-day test? Daniel 1:15-16.

NOTE: 'Melzar, though fearful that by complying with this request he would incur the displeasure of the king, nevertheless consented; and Daniel knew that his case was won. At the end of the ten days' trial the result was found to be the opposite of the prince's fears. "Their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." In personal appearance the Hebrew youth showed a marked superiority over their companions. As a result, Daniel and his associates were permitted to continue their simple diet during their entire course of training.' *Prophets & Kings*, page 484.

'God gave them knowledge and skill'

11. How did God honour the faithfulness of Daniel and his three friends? Daniel 1:17.

NOTE: 'The Lord regarded with approval the firmness and self-denial of the Hebrew youth, and their purity of motive; and His blessing attended them. He "gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." The promise was fulfilled, "Them that honour Me I will honour." 1 Samuel 2:30. As Daniel clung to God with unwavering trust, the spirit of prophetic power came upon him. While receiving instruction from man in the duties of court life, he was being taught by God to read the mysteries of the future and to record for coming generations, through figures and symbols, events covering the history of this world till the close of time.' *Prophets & Kings*, page 484.

12. What was the outcome of their final examination? Daniel 1:18-20.

NOTE: 'When the time came for the youth in training to be tested, the Hebrews were examined, with other candidates, for the service of the kingdom. But "among them all was found none like Daniel, Hananiah, Mishael, and Azariah." Their keen comprehension, their wide knowledge, their choice and exact language, testified to the unimpaired strength and vigour of their mental powers. "In all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm;" "therefore stood they before the king." At the court of Babylon were gathered representatives from all lands, men of the highest talent, men the most richly endowed with natural gifts, and possessed of the broadest culture that the world could bestow; yet among them all, the Hebrew youth were without a peer. In physical strength and beauty, in mental vigour and literary attainment, they stood unrivalled. The erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breath, all were so many certificates of good habits, insignia of the nobility with which nature honours those who are obedient to her laws.' *Prophets & Kings*, page 485.

Lesson 3: 'What shall be in the latter days'

MEMORY VERSE: 'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.' Daniel 2:44.

STUDY HELP: *Prophets & Kings*, pages 491-502.

Introduction

'The Lord was working in the Babylonian kingdom, communicating light to the four Hebrew captives, that he might represent his work before the people. He would reveal that he had power over the kingdoms of the world, to set up kings and to throw down kings. The King over all kings was communicating great truth to the king of Babylon, awakening in his mind a sense of his responsibility to God. He saw the contrast between the wisdom of God and the wisdom of the most learned men in his kingdom.' *Special Testimonies on Education*, page 10.

'Nebuchadnezzar dreamed dreams'

1. What was the effect of his dreams on the king's state of mind? Daniel 2:1.

NOTE: 'Soon after Daniel and his companions entered the service of the king of Babylon, events occurred that revealed to an idolatrous nation the power and faithfulness of the God of Israel. Nebuchadnezzar had a remarkable dream, by which "his

spirit was troubled, and his sleep brake from him.” But although the king’s mind was deeply impressed, he found it impossible, when he awoke, to recall the particulars.’ *Prophets & Kings*, page 491.

2. What command did the king make of his astrologers and wise men and how did they respond? Daniel 2:2-9.

NOTE: ‘Dissatisfied with their evasive answer, and suspicious because, despite their pretentious claims to reveal the secrets of men, they nevertheless seemed unwilling to grant him help, the king commanded his wise men, with promises of wealth and honour on the one hand, and threats of death on the other, to tell him not only the interpretation of the dream, but the dream itself... Still the wise men returned the answer, “Let the king tell his servants the dream, and we will show the interpretation of it.”’ *Prophets & Kings*, page 492.

‘There is not a man that can show the king’s matter’

3. When the wise men failed to satisfy the king, what was his reaction? Daniel 2:10-13.

NOTE: ‘The inability of the wise men to tell the dream, is a representation of the wise men of the present day, who have not discernment and learning and knowledge from the Most High, and therefore are unable to understand the prophecies. The most learned in the world’s lore, who are not watching to hear what God says in His word, and opening their hearts to receive that word and give it to others, are not representatives of His. It is not the great and learned men of the earth, kings and nobles, who will receive the truth unto eternal life, though it will be brought to them.’ *Fundamentals of Christian Education*, page 412.

4. What was Daniel’s suggestion when he heard of this matter? Daniel 2:14-18.

NOTE: ‘Upon hearing this, Daniel, taking his life in his hands, ventured into the king’s presence and begged that time be granted, that he might petition his God to reveal to him the dream and its interpretation. To this request the monarch acceded. “Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions.” Together they sought for wisdom from the Source of light and knowledge. Their faith was strong in the consciousness that God had placed them where they were, that they were doing His work and meeting the demands of duty. In times of perplexity and danger they had always turned to Him for guidance and protection, and He had proved an ever-present help. Now with contrition of heart they submitted themselves anew to the Judge of the earth, pleading that He would grant them deliverance in this their time of special need.’ *Prophets & Kings*, page 493.

‘He revealeth the deep and secret things’

5. How did Daniel learn the king’s dream and its interpretation and what was his response? Daniel 2:19-23.

NOTE: ‘They did not plead in vain. The God whom they had honoured, now honoured them. The Spirit of the Lord rested upon them, and to Daniel, “in a night vision,” was revealed the king’s dream and its meaning. Daniel’s first act was to thank God for the revelation given him.’ *Prophets & Kings*, page 493.

6. How did Daniel reply to the king’s question? Daniel 2:26-28.

NOTE: ‘Behold the Jewish captive, calm and self-possessed, in the presence of the monarch of the world’s most powerful empire. In his first words he disclaimed honour for himself and exalted God as the source of all wisdom. To the anxious inquiry of the king, “Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?” he replied: “The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.”’ *Prophets & Kings*, page 494.

‘The form thereof was terrible’

7. How did Daniel describe the details of the king’s dream? Daniel 2:31-35.

NOTE: ‘The image shown to Nebuchadnezzar in the visions of the night represents the kingdoms of the world. The metals in the image, symbolising the different kingdoms, became less and less pure and valuable, from the head down. The head of the image was of gold, the breast and arms of silver, the sides of brass, and the feet and toes iron mingled with clay. So the kingdoms represented by them deteriorated in value.’ *Second Advent Review & Sabbath Herald*, February 6, 1900

8. What did the golden head of the image represent? Daniel 2:36-38.

NOTE: ‘The vision of the great image, in which Babylon was represented as the head of gold, was given Nebuchadnezzar in order that he might have a clear understanding in regard to the end of all things earthly, and also in regard to the setting up of God’s everlasting kingdom. Although in the interpretation he was declared to be “a king of kings,” this was because “the God of heaven” had given him “a kingdom, power, and strength, and glory.” His kingdom was universal, extending “wheresoever the children of men dwell,” yet it was to be followed by three other universal kingdoms, after which “the God of heaven” would “set up a kingdom,” which should “never be destroyed.”’ *Youth’s Instructor*, October 11, 1904.

‘After thee...’

9. What did the silver breast and arms symbolise? What was the kingdom that superseded Babylon? Daniel 2:39, first part. Compare Daniel 5:28, 30-31.

NOTE: 'The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms. As nations forget God, in like proportion they become weak morally. Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement. The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God's law was trampled under foot. The fear of the Lord found no place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption.' *Youth's Instructor*, September 22, 1903.

10. How was the third kingdom symbolised? What was the name of this kingdom? Daniel 2:39, last part. Compare Daniel 8:3-7, 20-21.

NOTE: 'Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that the fact might be determined whether it would fulfil the purposes of the Watcher and the Holy One. Prophecy has traced the rise and progress of the world's great empires, Babylon, Medo-Persia, Greece, and Rome. With each of these, as with the nations of less power, history has repeated itself. Each has had its period of test; each has failed, its glory faded, its power departed.' *Prophets & Kings*, page 535.

'The fourth kingdom'

11. How is the fourth kingdom described? Daniel 2:40.

NOTE: 'What kingdom did succeed Grecia in the empire of the world? For the legs of iron denote the fourth kingdom in the series. The testimony of history is full and explicit on this point. One kingdom did this, and one only, and that was Rome.' Smith, *Daniel & the Revelation*, page 61.

'When the empire of Babylon was so strong and its influence so far-reaching that seemingly the most powerful foe could not take its sceptre, Daniel, a man inspired by God, prophesied that it would pass away, notwithstanding its apparent magnificence, and that a second would succeed it. He prophesied also that the second empire would be succeeded by the third, and that a fourth empire should arise, more fierce, more determined, and more powerful than any kingdom that had preceded it. As strong as iron, this kingdom would subdue and break in pieces all the nations of the world.' *Second Advent Review & Sabbath Herald*, February 6, 1900.

12. How is the later stage of Rome described? Daniel 2:41-43.

NOTE: 'We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay... The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy.' *Manuscript Releases Volume 1*, page 51.

'The kingdoms that followed were even more base and corrupt. They deteriorated because they cast off their allegiance to God. As they forgot Him, they sank lower and still lower in the scale of moral value. The vast empire of Rome crumbled to pieces, and from its ruins rose that mighty power, the Roman Catholic Church. This church boasts of her infallibility and her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of God's will, as revealed in the Scriptures.' *Youth's Instructor*, September 22, 1903.

'A kingdom which shall never be destroyed'

13. What was the outcome of the history revealed in the king's dream? Daniel 2:44-45. Compare Luke 20:17-18.

NOTE: 'Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. God alone is represented as great. In the vision of the prophet He is seen casting down one mighty ruler, and setting up another. He is revealed as the monarch of the universe, about to set up His everlasting kingdom, the Ancient of days, the living God, the Source of all wisdom, the Ruler of the present, the Revealer of the future. Read, and understand how poor, how frail, how short-lived, how erring, how guilty is man in lifting up his soul unto vanity.' *SDA Bible Commentary Volume 4*, page 1166.

14. What was Nebuchadnezzar's immediate reaction to the revelation made by Daniel and what request did Daniel make? Daniel 2:46-49.

NOTE: 'The Lord was working in the Babylonian kingdom, and communicating light to the four Hebrew youth, in order that he might represent his work before the idolatrous nation. He would reveal that he had power over the kingdoms of the world, power to enthrone and to dethrone kings. The King over all kings was communicating great truths to the Babylonian monarch, and awakening in his mind a realisation of his responsibility to God. Nebuchadnezzar saw clearly the difference between the wisdom of God and the wisdom of the most learned men of his kingdom.' *Youth's Instructor*, September 8, 1903.

Lesson 4: 'Our God whom we serve is able to deliver'

MEMORY VERSE: 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.' Isaiah 43:2.

STUDY HELP: *Prophets & Kings*, pages 503-513.

Introduction

'Important are the lessons to be learned from the experience of the Hebrew youth on the plain of Dura. In this our day, many of God's servants, though innocent of wrongdoing, will be given over to suffer humiliation and abuse at the hands of those who, inspired by Satan, are filled with envy and religious bigotry. Especially will the wrath of man be aroused against those who hallow the Sabbath of the fourth commandment; and at last a universal decree will denounce these as deserving of death. The season of distress before God's people will call for a faith that will not falter. His children must make it manifest that He is the only object of their worship, and that no consideration, not even that of life itself, can induce them to make the least concession to false worship.' *Prophets & Kings*, pages 512.

'In the plain of Dura'

1. What gesture of pride did Nebuchadnezzar make? Daniel 3:1.

NOTE: 'Light direct from Heaven had been permitted to shine upon King Nebuchadnezzar, and for a little time he was influenced by the fear of God. But a few years of prosperity filled his heart with pride, and he forgot his acknowledgement of the living God. He resumed his idol worship with increased zeal and bigotry. From the treasures obtained in war he made a golden image to represent the one that he had seen in his dream, setting it up in the plain of Dura, and commanding all the rulers and the people to worship it, on pain of death. This statue was about ninety feet in height and nine in breadth, and in the eyes of that idolatrous people it presented a most imposing and majestic appearance.' *The Sanctified Life*, page 36.

'Thus the grand lesson given by God to the heathen, and to all people, was misconstrued and misplaced. That which was designed by God to teach lessons of truth, and to give the world clear, distinct rays of light, Nebuchadnezzar turned from its purpose, making it minister to his pride and vanity. The prophetic illustration was made to serve for the glorification of humanity. The symbol designed to unfold important events was turned into a symbol which would hinder the spread of that knowledge which God designed the kingdoms of the earth should receive. By the height and beauty of his image, by the material of which it was formed, the king sought to make error and false doctrine magnificent and attractive, more powerful, seemingly, than anything God had given.' *Signs of the Times*, April 29, 1897.

2. What command did Nebuchadnezzar make regarding the image? Daniel 3:2-7.

NOTE: 'This scheme, devised in the counsel of Satan, was made in order to compel the three Hebrew children to obey human laws in direct opposition to the laws of Jehovah. The most learned of the nation, men who were noted for their aptness and educational advantages, thus worked to form a confederacy that would exalt the king of Babylon and excite enmity against the Hebrew captives. They prevailed upon the king to enact certain laws which these youth could not consent to respect. The worship of the image which the king had set up, was made the established religion of the country.' *Signs of the Times*, September 2, 1897.

'There are certain Jews'

3. What accusation was made by certain Chaldeans? Daniel 3:8-12.

NOTE: 'These men who thus accused the Hebrews had been saved from death by Daniel's appeal to the king in their behalf, but they were envious of the three Hebrews, and were desirous of hurting their influence; they therefore carried the complaint to the king that these men had dared to disobey his commands.' *Signs of the Times*, May 6, 1897.

4. What was the king's immediate reaction to the news of the three young men's disobedience? Daniel 3:13.

NOTE: 'The thought that his slightest wish should not be respected at the dedication of the image, filled the king with rage, and he commanded that the men be brought before him. "Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?" How short-lived is the exaltation bestowed by men! How little dependence can be placed in them! These three men, once honoured, and entrusted with great responsibilities, are now the objects of the wrath of a king whose will is law. Truly we can not trust in princes.' *Signs of the Times*, May 6, 1897.

5. What was the king's considered response? Daniel 3:14-15.

NOTE: 'As the three Hebrews stood before the king, he was convinced that they possessed something the other wise men of his kingdom did not have. They had been faithful in the performance of every duty. He would give them another trial. If only they would signify their willingness to unite with the multitude in worshipping the image, all would be well with them; "but if ye worship not," he added, "ye shall be cast the same hour into the midst of a burning fiery furnace." Then with his hand stretched upward in defiance, he demanded, "Who is that God that shall deliver you out of my hands?"' *Prophets & Kings*, page 507.

'Our God is able to deliver'

6. What response did the three give the king? Daniel 3:16-18.

NOTE: 'They had learned from the history of their fathers that disobedience to God is dishonour, disaster, and ruin; that the fear of the Lord is not only the beginning of wisdom but the foundation of all true prosperity. They look with calmness upon the fiery furnace and the idolatrous throng. They have trusted in God, and He will not fail them now. Their answer is respectful, but decided: "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:18).' *The Sanctified Life*, page 37.

'Thus these youth, imbued with the Holy Spirit, declared to the whole nation their faith, that He whom they worshiped was the only true and living God. This demonstration of their own faith was the most eloquent presentation of their principles. In order to impress idolaters with the power and greatness of the living God, His servants must reveal their own reverence for God. They must make it manifest that He is the only object of their honour and worship, and that no consideration, not even the preservation of life itself, can induce them to make the least concession to idolatry. These lessons have a direct and vital bearing upon our experience in these last days.' *In Heavenly Places*, page 149.

7. What punishment immediately followed the young men's reply? Daniel 3:19-21.

NOTE: 'When the king saw that his will was not received as the will of God, he was "full of fury," and the form of his visage was changed against these men. Satanic attributes made his countenance appear as the countenance of a demon; and with all the force he could command, he ordered that the furnace be heated seven times hotter than its wont, and commanded the most mighty men to bind the youth, and cast them into the furnace. He felt that it required more than ordinary power to deal with these noble men. His mind was strongly impressed that something unusual would interpose in their behalf, and his strongest men were ordered to deal with them. The king's command was urgent. He was anxious to punish the men who had dared to exercise their will in opposition to his will; and without delay, with all their clothing upon them, they were cast into the fire.' *Sigs of the Times*, May 6, 1897.

'Four men loose walking in the midst of the fire'

8. What was the effect of the furnace on the executioners of the three young men? Daniel 3:22.

NOTE: 'The king's wrath knew no limits. In the very height of his power and glory, to be thus defied by the representatives of a despised and captive race was an insult which his proud spirit could not endure. The fiery furnace had been heated seven times more than it was wont, and into it were cast the Hebrew exiles. So furious were the flames, that the men who cast them in were burned to death.' *The Sanctified Life*, page 38.

9. What astonishing sight met Nebuchadnezzar's eyes? Daniel 3:24-25.

NOTE: 'How did that heathen king know what the Son of God was like? The Hebrew captives filling positions of trust in Babylon had in life and character represented before him the truth. When asked for a reason of their faith, they had given it without hesitation. Plainly and simply they had presented the principles of righteousness, thus teaching those around them of the God whom they worshiped. They had told of Christ, the Redeemer to come; and in the form of the fourth in the midst of the fire the king recognised the Son of God.' *Conflict & Courage*, page 252.

10. What wonderful Bible promise was thus fulfilled? Isaiah 43:2.

NOTE: 'He who walked with the Hebrew worthies in the fiery furnace will be with His followers wherever they are. His abiding presence will comfort and sustain. In the midst of the time of trouble, trouble such as has not been since there was a nation, His chosen ones will stand unmoved. Satan with all the hosts of evil cannot destroy the weakest of God's saints. Angels that excel in strength will protect them, and in their behalf Jehovah will reveal Himself as a "God of gods," able to save to the uttermost those who have put their trust in Him.' *Conflict & Courage*, page 252.

'Nor was an hair of their head singed'

11. What words did the king address to the three young men? Daniel 3:26

NOTE: 'And now, his own greatness and dignity forgotten, Nebuchadnezzar descended from his throne and, going to the mouth of the furnace, cried out, "Ye servants of the most high God, come forth, and come hither." Then Shadrach, Meshach, and Abednego came forth before the vast multitude, showing themselves unhurt. The presence of their Saviour had guarded them from harm, and only their fetters had been burned. "And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.'" *Prophets & Kings*, page 509.

12. What effect had the fire had upon them? Daniel 3:27.

NOTE: 'And they obeyed, showing themselves unhurt before that vast multitude, not even the smell of fire being upon their garments. This miracle produced a striking change in the minds of the people. The great golden image, set up with such display, was forgotten. The king published a decree that any one speaking against the God of these men should be put to death; "because there is no other god that can deliver after this sort.'" *Second Advent Review & Sabbath Herald*, February 1, 1881.

13. What was the king's reaction to the courage and faith of the three young men? Daniel 3:28-30.

NOTE: 'These three Hebrews possessed genuine sanctification. True Christian principle will not stop to weigh consequences. It does not ask, What will people think of me if I do this? or, How will it affect my worldly prospects if I do that? With the most intense longing the children of God desire to know what He would have them do, that their works may glorify Him. The Lord has made ample provision that the hearts and lives of all His followers may be controlled by divine grace, that they may

be as burning and shining lights in the world. These faithful Hebrews possessed great natural ability, they had enjoyed the highest intellectual culture, and now occupied a position of honour; but all this did not lead them to forget God. Their powers were yielded to the sanctifying influence of divine grace. By their steadfast integrity they showed forth the praises of Him who had called them out of darkness into His marvellous light. In their wonderful deliverance were displayed, before that vast assembly, the power and majesty of God. Jesus placed Himself by their side in the fiery furnace, and by the glory of His presence convinced the proud king of Babylon that it could be no other than the Son of God. The light of Heaven had been shining forth from Daniel and his companions, until all their associates understood the faith which ennobled their lives and beautified their characters. By the deliverance of His faithful servants, the Lord declares that He will take His stand with the oppressed and overthrow all earthly powers that would trample upon the authority of the God of heaven.' *The Sanctified Life*, page 39.

Lesson 5: 'Is not this great Babylon that I have built?'

MEMORY VERSE: 'Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and His ways judgement: and those that walk in pride He is able to abase.' Daniel 4:37.

STUDY HELP: *Prophets & Kings*, pages 514-521.

Introduction

'The strength of nations, as of individuals, is not found in the opportunities or facilities that appear to make them invincible; it is not found in their boasted greatness. It is measured by the fidelity with which they fulfil God's purpose.' *Education*, page 175.

'Whatever the position we are called to fill, our only safety is in walking humbly with God. The man who glories in his supposed capabilities, in his position of power, in his wisdom, in his property, or in anything else than Christ, will be taken in the net of the enemy. He who fails to walk humbly before God will find a spirit rising up within him, prompting the desire to rule others connected with him, and causing him to oppress others who are human and erring like himself. He appropriates to himself jurisdiction and control over other men, an honour which belongs alone to God.' *Second Advent Review & Sabbath Herald*, September 8, 1896

'The visions of mine head upon my bed'

1. What further dream did Nebuchadnezzar have? Daniel 4:10-16.

NOTE: 'To Nebuchadnezzar the king the true object of national government was represented under the figure of a great tree, whose height "reached unto heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all;" under its shadow the beasts of the field dwelt, and among its branches the birds of the air had their habitation. Daniel 4:11, 12. This representation shows the character of a government that fulfils God's purpose, a government that protects and upbuilds the nation. God exalted Babylon that it might fulfil this purpose. Prosperity attended the nation until it reached a height of wealth and power that has never since been equalled.' *Education*, page 175.

2. What was the effect of this dream upon the king? Daniel 4:4-5.

NOTE: 'Nebuchadnezzar had another dream, which filled his heart with terror. In a vision of the night he saw a great tree growing in the midst of the earth, towering up to the heavens, and its branches stretching to the ends of the earth. In it the fowls of the air dwelt, and under it the beasts of the field found shelter. As the king gazed upon that lofty tree, he beheld a "watcher, even a holy one," a divine messenger, similar in appearance to the One who walked with the three Hebrews in the fiery furnace. This heavenly being approached the tree, and in a loud voice cried, "Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches; nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass.'" *Second Advent Review & Sabbath Herald*, February 1, 1881.

'They did not make known to me the interpretation thereof'

3. To whom did the king turn for the interpretation? Daniel 4:6-7.

NOTE: 'The king was greatly troubled by this dream. It was evidently a prediction of adversity. He repeated it to the magicians, the Chaldeans, and the soothsayers; but although the dream was very explicit, none of the wise men would attempt to interpret it. Those who neither loved nor feared God could not understand the mysteries of the kingdom of heaven. They could not approach unto the throne of Him who dwelleth in light unapproachable. To them the things of God must remain mysteries.' *Youth's Instructor*, November 1, 1904.

'Once more in this idolatrous nation, testimony was to be borne to the fact that only those who love and fear God can understand the mysteries of the kingdom of heaven.' *Prophets & Kings*, pages 516.

4. To whom did the king finally turn? Daniel 4:8-9, 18.

NOTE: 'The last dream which God gave to Nebuchadnezzar, and the experience of the king in connection with it, contain lessons of vital importance to all those who are connected with the work of God... The faithful Daniel stood before the king, not to flatter, not to misinterpret in order to secure favour. A solemn duty rested upon him to tell the king of Babylon the truth.' *Second Advent Review & Sabbath Herald*, September 8, 1896.

5. What was Daniel's reaction when the king had told him the dream? Daniel 4:19.

NOTE: 'To Daniel the meaning of the dream was plain, and its significance startled him. He "was astonished for one hour, and his thoughts troubled him." Seeing Daniel's hesitation and distress, the king expressed sympathy for his servant. "Belteshazzar," he said, "let not the dream, or the interpretation thereof, trouble thee." "My lord," Daniel answered, "the dream be to them that hate thee, and the interpretation thereof to thine enemies." The prophet realised that upon him God had laid the solemn duty of revealing to Nebuchadnezzar the judgement that was about to fall upon him because of his pride and arrogance. Daniel must interpret the dream in language the king could understand; and although its dreadful import had made him hesitate in dumb amazement, yet he must state the truth, whatever the consequences to himself.' *Prophets & Kings*, page 517.

'It is thou, O king, that art grown and become strong'

6. What did the tree in the dream symbolise? Daniel 4:20-22.

NOTE: 'The end of all government was beautifully set forth by the Lord in the symbol of a tree that gave shelter to the beasts of the field and to the birds of the air. Nebuchadnezzar was at one time a superior ruler, a man more compassionate toward his subjects than was the ruler of any other heathen nation, and his rule was symbolised by a lofty tree. But the man who thinks it is his prerogative to command his fellow men and says, "You shall," and "You shall not," is entirely out of his place. He takes upon himself that which was never given him and lords it over God's purchased possession. Every man is accountable to God for his actions. The man in a position of trust who is guided by the spirit of God will always protect the weak, relieve the needy, and look after the widow and the fatherless.' *Manuscript Releases Volume 12*, page 142.

7. How did Daniel explain the cutting down of the tree? Daniel 4:23-25.

NOTE: 'The dream and its meaning filled Daniel with astonishment, and "his thoughts troubled him." But he faithfully told the king that the fate of the tree was emblematic of his own downfall; that he would lose his reason, and, forsaking the abodes of men, would find a home with the beasts of the field, and that he would remain in this condition for seven years.' *Manuscript Releases Volume 7*, page 66.

8. What did the band of iron and brass around the stump symbolise? Daniel 4:26.

NOTE: 'The mercy that God mingles with His judgements. When the order was given that this tree should be cut down, it was commanded that the stump should be left in the earth. It was to be protected with a band of iron and brass, that it might not decay, but that the source of future growth and greatness might be left. The day is coming when the wicked shall be cut down, and no such residue of hope be left them. No mercy will be mingled with their punishment. They shall be destroyed root and branch.' Smith, *Daniel & the Revelation*, 1915 ed, page 95.

9. What plea did Daniel make to the king? Daniel 4:27.

NOTE: 'He urged the proud monarch to repent and turn to God, and by good works avert the threatened calamity. "Wherefore, O king," he said, "let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Had the king heeded this counsel, the threatened evil might have been turned aside.' *Manuscript Releases Volume 7*, page 67.

'All this came upon the king'

10. How did the king reveal that he had not heeded Daniel's warning? Daniel 4:28-30.

NOTE: 'For a time the impression of the warning and the counsel of the prophet was strong upon Nebuchadnezzar; but the heart that is not transformed by the grace of God soon loses the impressions of the Holy Spirit. Self-indulgence and ambition had not yet been eradicated from the king's heart, and later on these traits reappeared. Notwithstanding the instruction so graciously given him, and the warnings of past experience, Nebuchadnezzar again allowed himself to be controlled by a spirit of jealousy against the kingdoms that were to follow. His rule, which heretofore had been to a great degree just and merciful, became oppressive. Hardening his heart, he used his God-given talents for self-glorification, exalting himself above the God who had given him life and power. For months the judgement of God lingered. But instead of being led to repentance by this forbearance, the king indulged his pride until he lost confidence in the interpretation of the dream, and jested at his former fears.' *Prophets & Kings*, page 519.

11. What immediate judgement fell upon the king? Daniel 4:31-33.

NOTE: 'In a moment the reason that God had given him was taken away; the judgement that the king thought perfect, the wisdom on which he prided himself, was removed, and the once mighty ruler was a maniac. His hand could no longer sway the sceptre. The messages of warning had been unheeded; now, stripped of the power his Creator had given him, and driven from men, Nebuchadnezzar "did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." For seven years Nebuchadnezzar was an astonishment to all his subjects; for seven years he was humbled before all the world.' *Prophets & Kings*, page 520.

‘At the end of the days’

12. What happened when the ‘seven times’ had been fulfilled? Daniel 4:34, first part, 36.

NOTE: ‘At the end of this time his reason was restored to him, and looking up in humility to the God of heaven, he recognised the divine hand in his chastisement. The transformation had come. The mighty monarch had become the humble child of God, obedient to His will. The despot had been changed into the wise, compassionate ruler.’ *Manuscript Releases Volume 7*, page 68.

13. What are the last recorded words of Nebuchadnezzar? Daniel 4:37. (Compare Daniel 4:1-3, 34, last part, 35.)

NOTE: ‘The once proud monarch had become a humble child of God; the tyrannical, overbearing ruler, a wise and compassionate king. He, who had defied and blasphemed the God of heaven, now acknowledged the power of the Most High and earnestly sought to promote the fear of Jehovah and the happiness of his subjects. Under the rebuke of Him who is King of kings and Lord of lords, Nebuchadnezzar had learned at last the lesson which all rulers need to learn, that true greatness consists in true goodness. He acknowledged Jehovah as the living God, saying, “I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and His ways judgement: and those that walk in pride He is able to abase.” God’s purpose that the greatest kingdom in the world should show forth His praise was now fulfilled. This public proclamation, in which Nebuchadnezzar acknowledged the mercy and goodness and authority of God, was the last act of his life recorded in sacred history.’ *Prophets & Kings*, page 521.

Lesson 6: ‘God hath numbered thy kingdom and finished it’

MEMORY VERSE: ‘Pride goeth before destruction, and an haughty spirit before a fall.’ Proverbs 16:18.

STUDY HELP: *Prophets & Kings*, pages 522-531.

Introduction

‘You may plan for merely selfish good, you may gather together treasure, you may build mansions great and high, as did the builders of ancient Babylon; but you cannot build wall so high or gate so strong as to shut out the messengers of doom. Belshazzar the king “feasted in his palace,” and “praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.” But the hand of One invisible wrote upon his walls the words of doom, and the tread of hostile armies was heard at his palace gates. “In that night was Belshazzar the king of the Chaldeans slain,” and an alien monarch sat upon the throne. (Dan. 5:30) To live for self is to perish. Covetousness, the desire of benefit for self’s sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others.’ *Christ’s Object Lessons*, page 258.

‘A thousand of his lords’

1. What was Belshazzar doing while his city was besieged? Daniel 5:1.

NOTE: ‘Babylon was besieged by Cyrus, nephew of Darius the Mede, and commanding general of the combined armies of the Medes and Persians. But within the seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and stocked with provision in abundance, the voluptuous monarch felt safe and passed his time in mirth and revelry. In his pride and arrogancy, with a reckless feeling of security Belshazzar “made a great feast to a thousand of his lords, and drank wine before the thousand.” All the attractions that wealth and power could command, added splendour to the scene. Beautiful women with their enchantments were among the guests in attendance at the royal banquet. Men of genius and education were there. Princes and statesmen drank wine like water and revelled under its maddening influence.’ *Prophets & Kings*, page 523.

2. What act of sacrilege crowned the scene of depravity? Daniel 5:2-4

NOTE: ‘Exalted by wine, and blinded by delusion, the king himself took the lead in the riotous blasphemy. His reason was gone, and his lower impulses and passions were in the ascendancy. His kingdom was strong and apparently invincible, and he would show that he thought nothing too sacred for his hands to handle and profane. To show his contempt for sacred things, he desecrated the holy vessels taken from the temple of the Lord at its destruction.’ *Manuscript Releases Volume 10*, page 307.

‘The hand that wrote’

3. What appeared at the height of the feast and what was the king’s reaction? Daniel 5:5-6.

NOTE: ‘Little did Belshazzar think that there was a heavenly Witness to his idolatrous revelry; that a divine Watcher, unrecognised, looked upon the scene of profanation, heard the sacrilegious mirth, beheld the idolatry. But soon the uninvited Guest made His presence felt. When the revelry was at its height a bloodless hand came forth and traced upon the walls of the palace characters that gleamed like fire, words which, though unknown to the vast throng, were a portent of doom to the now conscience-stricken king and his guests. Hushed was the boisterous mirth, while men and women, seized with nameless terror, watched the hand slowly tracing the mysterious characters. Before them passed, as in panoramic view, the deeds of their evil

lives; they seemed to be arraigned before the judgement bar of the eternal God, whose power they had just defied. Where but a few moments before had been hilarity and blasphemous witticism, were pallid faces and cries of fear. When God makes men fear, they cannot hide the intensity of their terror. Belshazzar was the most terrified of them all. He it was who above all others had been responsible for the rebellion against God which that night had reached its height in the Babylonian realm. In the presence of the unseen Watcher, the representative of Him whose power had been challenged and whose name had been blasphemed, the king was paralysed with fear. Conscience was awakened. "The joints of his loins were loosed, and his knees smote one against another." Belshazzar had impiously lifted himself up against the God of heaven and had trusted in his own might, not supposing that any would dare say, "Why doest thou thus?" but now he realised that he must render an account of the stewardship entrusted him, and that for his wasted opportunities and his defiant attitude he could offer no excuse.' *Prophets & Kings*, page 524.

4. To whom did Belshazzar turn for an interpretation of the writing? With what result? Daniel 5:7-9.

NOTE: 'In vain the king tried to read the burning letters. He had found a power too strong for him. He could not read the writing. "The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation thereof." In vain the king offered honour and promotion. Heavenly wisdom cannot be bought and sold.' *Bible Echo*, April 25, 1898.

'There is a man'

5. Who proposed a solution to Belshazzar's dilemma? Whom did the queen recommend to the king? Daniel 5:10-12.

NOTE: 'There was in the palace a woman who was wiser than them all, the queen of Belshazzar's grandfather. In this emergency she addressed the king in language that sent a ray of light into the darkness... "There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar, thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; . . . now let Daniel be called, and he will show the interpretation.'" *Bible Echo*, May 2, 1898.

6. With what words did Belshazzar address Daniel? Daniel 5:13-16.

NOTE: 'Daniel is remembered, and brought to the banqueting hall. The servant of God sees the evidences of the degradation and idolatry of the feast, so suddenly brought to an end; but Daniel was not disconcerted in the presence of the king and his lords. "I have even heard of thee," said the king, "that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. . . . And I have heard of thee, that thou canst make interpretations, and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.'" *Signs of the Times*, July 20, 1891.

'Prior to the time when Belshazzar's place in the kingdom and his relationship to Nabonidus were fully understood, commentators could only conjecture as to the identity of the *second* ruler in the kingdom... Now that it is known that Belshazzar himself was only a co-ruler with his father, and hence the second ruler in the kingdom, it is clear why he could bestow no higher position in the realm than that of "third ruler".' *SDA Bible Commentary Volume 4*, page 803.

7. How did Daniel respond to Belshazzar's offer? Daniel 5:17.

NOTE: 'Before that terror-stricken throng, Daniel, unmoved by the promises of the king, stood in the quiet dignity of a servant of the Most High, not to speak words of flattery, but to interpret a message of doom. "Let thy gifts be to thyself," he said, "and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.'" *Prophets & Kings*, page 529.

'Thou knewest all this'

8. Of what important facts did Daniel remind Belshazzar? Daniel 5:18-21.

NOTE: 'Belshazzar had been given many opportunities for knowing and doing the will of God. He had seen his grandfather Nebuchadnezzar banished from the society of men. He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. He had seen the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar's love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought signal judgements on Nebuchadnezzar. He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. "What must I do to be saved?" was a question that the great but foolish king passed by indifferently.' *Bible Echo*, April 25, 1898

9. What was Belshazzar's sin that Daniel pointed out to the king? Daniel 5:22-23.

NOTE: 'Then in bold and emphatic words he rebuked Belshazzar for his great wickedness. He held the king's sin up before him, showing him the lessons he might have learned but did not. Belshazzar had not read aright the experience of his grandfather, nor heeded the warning of events so significant to himself. The opportunity of knowing and obeying the true God had been given him, but had not been taken to heart, and he was about to reap the consequence of his rebellion.' *Prophets & Kings*, page 529.

‘MENE, MENE, TEKEL, PERES’

10. What was the writing on the wall and how did Daniel interpret it? Daniel 5:24-26.

NOTE: ‘MENE meant that God had added up the crimes of Belshazzar and his people and “finished” their tally.’ The word was repeated to stress the thoroughness and finality and accuracy of the divine decision.’ Hardinge, *Jesus Is My Judge*’ page 71.

In Daniel 8:13 (see marginal reading) God is described as Palmoni, which means ‘The Wonderful Numberer.’ The time prophecies of the Bible show how accurately God numbers the affairs of earth and finishes them.

11. How did Daniel interpret the next word of the inscription on the wall? Daniel 5:27.

NOTE: ‘TEKEL testified that God had “weighed” the character and conduct of the Babylonians and Belshazzar in His scales of eternal justice and found them lacking.’ Hardinge, *Jesus Is My Judge*’ page 71.

‘Be not deceived. God is not mocked. Nothing but holiness will prepare you for heaven. It is sincere, experimental piety alone that can give you a pure, elevated character and enable you to enter into the presence of God, who dwelleth in light unapproachable. The heavenly character must be acquired on earth, or it can never be acquired at all. Desires for goodness and true holiness are right so far as they go; but if you stop here, they will avail nothing. Good purposes are right, but will prove of no avail unless resolutely carried out. Many will be lost while hoping and desiring to be Christians; but they made no earnest effort, therefore they will be weighed in the balances and found wanting. The will must be exercised in the right direction. I will be a wholehearted Christian. I will know the length and breadth, the height and depth, of perfect love. Listen to the words of Jesus: “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” Ample provisions are made by Christ to satisfy the soul that hungers and thirsts for righteousness.’ *Maranatha*, page 46.

‘The robe of your character must be washed till it is spotless, in the fountain opened for all uncleanness. Your moral worth will be weighed in the balances of the sanctuary, and if you are found wanting, you will be at an eternal loss. All the coarseness, all the roughness, must be removed from your character before Jesus comes; for when He comes, the preparation for every soul is ended. If you have not laid aside your envy, your jealousies, your hatred one against another, you cannot enter into the kingdom of God. You would only carry the same disposition with you; but there will be nothing of this character in the world to come. Nothing will exist there but love and joy and harmony.’ *Signs of the Times*, February 10, 1888.

12. What was the interpretation of the final word on the wall? Daniel 5:28.

NOTE: ‘PERES has a double meaning. It proclaimed that the kingdom was to be “divided” and handed over to the Persians.’ Hardinge, *Jesus Is My Judge*, page 72.

‘In that last night of mad folly, Belshazzar and his lords had filled up the measure of their guilt and the guilt of the Chaldean kingdom. No longer could God’s restraining hand ward off the impending evil. Through manifold providences, God had sought to teach them reverence for His law. “We would have healed Babylon,” He declared of those whose judgement was now reaching unto heaven, “but she is not healed.” Jeremiah 51:9. Because of the strange perversity of the human heart, God had at last found it necessary to pass the irrevocable sentence. Belshazzar was to fall, and his kingdom was to pass into other hands.’ *Prophets & Kings*, page 530.

‘In that night’

13. What honours were heaped upon Daniel in reward for his interpretation? Daniel 5:29.

NOTE: ‘As the prophet ceased speaking, the king commanded that he be awarded the promised honours; and in harmony with this, “they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.”’ *Prophets & Kings*, page 530.

14. What was the fate of Belshazzar and Babylon? Daniel 5:30-31.

NOTE: ‘While the king and his nobles were at the height of their revelry, the Persians turned the Euphrates out of its channel, and marched into the unguarded city. As Belshazzar and his lords were drinking from the sacred vessels of Jehovah, and praising their gods of silver and gold, Cyrus and his soldiers stood under the walls of the palace. “In that night,” the record says, “was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom.”’ *Bible Echo*, May 2, 1898.

Lesson 7: ‘Is thy God able to deliver thee?’

MEMORY VERSE: ‘For He shall give His angels charge over thee, to keep thee in all thy ways.’ Psalm 91:11.

STUDY HELP: *Prophets & Kings*, pages 539-545.

Introduction

‘From the story of Daniel’s deliverance we may learn that in seasons of trial and gloom God’s children should be just what they were when their prospects were bright with hope and their surroundings all that they could desire. Daniel in the lions’ den was the same Daniel who stood before the king as chief among the ministers of state and as a prophet of the Most High. A man whose heart is stayed upon God will be the same in the hour of his greatest trial as he is in prosperity, when the light and

favour of God and of man beam upon him. Faith reaches to the unseen, and grasps eternal realities.' *Prophets & Kings*, page 545.

'An excellent spirit was in him'

1. What promotion was given to Daniel under the new government of Darius? Daniel 6:1-3. Compare Daniel 5:12.

NOTE: 'When Darius the Median took the throne formerly occupied by the Babylonian rulers, he at once proceeded to reorganise the government. He "set over the kingdom an hundred and twenty princes; . . . and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.'" *Prophets & Kings*, page 539.

2. How did Daniel's colleagues in government react to his promotion? Daniel 6:4, first part. Compare Ecclesiastes 4:4.

NOTE: 'Under the reign of Darius, Daniel was exalted to a position of great honour, because the king saw in him an "excellent spirit." But when the leading men of the kingdom saw Daniel thus favoured, they became jealous of him, and soon envied and hated him. His course of unbending integrity was in marked contrast to their own lives. The more upright and righteous he was, the more they hated him. Long they sought to find something whereby he might be condemned. It angered them to think that they could lay nothing to his charge. But he was prime minister of the kingdom, and they knew they would have to prove any charge they brought against him.' *Youth's Instructor*, November 1, 1900.

'Concerning the law of His God'

3. How successful was their attempt to find fault with Daniel? Daniel 6:4, last part. Compare Philippians 2:15 & 1 Peter 2:12.

NOTE: 'Daniel's position was not an enviable one. He stood at the head of a dishonest, prevaricating, godless cabinet, whose members watched him with keen, jealous eyes, to find some flaw in his conduct. They kept spies on his track, to see if they could not in this way find something against him.' *Youth's Instructor*, November 1, 1900.

'What a lesson is here presented for all Christians. The keen eyes of jealousy were fixed upon Daniel day after day; their watchings were sharpened by hatred; yet not a word or act of his life could they make appear wrong. And still he made no claim to sanctification, but he did that which was infinitely better, he lived a life of faithfulness and consecration. The more blameless the conduct of Daniel, the greater was the hatred excited against him by his enemies. They were filled with madness, because they could find nothing in his moral character or in the discharge of his duties upon which to base a complaint against him.' *The Sanctified Life*, pages 42-43.

4. What area of Daniel's life did they decide to focus on and what plan did they devise for Daniel's destruction? Daniel 6:5-9.

NOTE: 'Satan suggested to these men a plan whereby they might get rid of Daniel. Use his religion as a means of condemning him, the enemy said. Daniel was a man of prayer. Three times a day he knelt before the Lord; and Satan told his enemies that his destruction must be compassed on this ground. A large number of the princes and nobles were in the secret, but the king was kept in ignorance of their purpose. They went to him, and asked him, in honour of his kingly dignity, to pass a decree commanding that for thirty days no one in the kingdom should ask anything of any god save Darius.' *Youth's Instructor*, November 1, 1900.

'These envious men did not believe that Daniel would be untrue to his God, or that he would falter in his firm adherence to principle; and they were not mistaken in their estimate of his character.' *Signs of the Times*, November 4, 1886.

'As he did aforetime'

5. What was Daniel's response to this new legislation? Daniel 6:10.

NOTE: 'Daniel heard of what had been done, but he made no protest. He could see the design of his enemies. He knew that they would watch closely his going out and his coming in, but he calmly attended to his duties, and at the hour of prayer he went to his chamber, and kneeling by the open window, with his face toward Jerusalem, he prayed to his God. From his youth he had been taught that in prayer his face should be turned toward the temple, where by faith he saw the revelation of Jehovah's glory. Daniel prayed more fervently than was his wont, that He who understands the secret working of Satan and his agents would not leave His servant, but would care for him. He prayed for strength to endure the trial. Some may ask, Why did not Daniel lift his soul to God in secret prayer? Would not the Lord, knowing the situation, have excused His servant from kneeling openly before Him? Or why did he not kneel before God in some secret place, where his enemies could not see him? Daniel knew that the God of Israel must be honoured before the Babylonian nation. He knew that neither kings nor nobles had any right to come between him and his duty to his God. He must bravely maintain his religious principles before all men; for he was God's witness. Therefore he prayed as was his wont, as if no decree had been made.' *Youth's Instructor*, November 1, 1900.

6. What was Daniel praying about at this time? Daniel 9:1-19.

NOTE: 'Daniel's prayer in behalf of his people, as recorded in the ninth chapter, was "in the first year of Darius" the Mede. Darius was favoured of heaven; for in the first year of his reign the angel Gabriel "stood up to confirm and to strengthen him." It was this king who, early in the establishment of the Medo-Persian empire, "set over the kingdom an hundred and twenty

princess, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first.' *Second Advent Review & Sabbath Herald*, March 21, 1907.

'The king was sore displeased with himself'

7. What accusation was made against Daniel and what was Darius's reaction to this news? Daniel 6:14. Compare Mark 6:26.

NOTE: 'Eagerly they hastened to Darius, concealing their cruel joy under a cloak of regret that they were obliged to inform against Daniel. But they declared that, by Daniel's act, the king's position as sovereign of the land was endangered, and his authority despised. "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day." "Then the king, when he heard these words, was sore displeased with himself." Too late he understood the snare that had been laid for the destruction of his favourite servant. Sorely troubled, he tried in every way to rescue Daniel. Till the going down of the sun he laboured to deliver him.' *Youth's Instructor*, November 1, 1900.

8. Why could the king not set aside the new law? Daniel 6:12, last part, 15.

NOTE: 'Many place such confidence in their own ideas that they present their theories as if they could make no mistake. Once their words are spoken, they never go back, never repent, never feel that they need forgiveness. They feel that they are infallible. Thus it has been in past history; thus it will be again. False religious confidence becomes supposed infallibility. How can these deluded ones think that they are the only ones led and taught of God? When this spirit is manifested, what can be done? You cannot convince them, because they say, "God has led me." They will not acknowledge that they have acted on wrong principles. They maintain that they have moved rightly. The only course that can be pursued is to leave them to develop their principles. They may never see their error, but others may be convinced and saved. To attempt to unmask them would be to call sympathy to their side.' *Second Advent Review & Sabbath Herald*, September 7, 1897.

'He will deliver thee'

9. With what words did Darius deliver Daniel to punishment? Daniel 6:16-17. Compare Daniel 3:15.

NOTE: 'Daniel was brought before the king and his princes to answer the accusation brought against him. He had opportunity to speak for himself, and he boldly acknowledged his belief in the living God, the maker of heaven and earth. He made a noble confession of faith, relating his experience from his first connection with the kingdom. In his perplexity and distress, Darius said to Daniel, I have done all I can to save you. I can do no more. "Thy God, whom thou servest continually, He will deliver thee," he added, as he bade him a sorrowful farewell.' *Youth's Instructor*, November 1, 1900.

10. How did the king spend the night? Daniel 6:18.

NOTE: 'Full of satanic exultation, Daniel's enemies returned to their homes. They drank freely of wine, and congratulated themselves on their success in putting out of the way one whom they could not bribe to forsake the path of integrity. Not so did Darius pass the night. Daniel's testimony had made a deep impression on his mind. He had some knowledge of the dealing of God with the people of Israel, and Daniel's conduct sent home to his heart the conviction, that the God of the Hebrews was the true God. He was filled with remorse for having signed the decree brought to him. His conscience was awakened, and he passed a sleepless and troubled night. The chamber of royalty was one of sorrow and prayer. All music was hushed. All amusements were laid aside. No comforters were admitted. During that sleepless night the king thought as he had never thought before.' *Youth's Instructor*, November 1, 1900.

'Is thy God able to deliver thee?'

11. When Darius went to the den in the early morning, what question did he ask and what was Daniel's response? Daniel 6:19-22. Compare Jeremiah 32:17.

NOTE: 'Early the next morning, hoping and yet despairing, condemning himself, and praying to him whom he began to recognise as the true God, Darius went to the lion's den, and cried aloud: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"' *Youth's Instructor*, November 1, 1900.

12. What was the king's reaction to Daniel's words? Daniel 6:23.

NOTE: 'With intense anxiety he waited for an answer, and unspeakable thankfulness filled his heart as a voice came up from below: "O king, live forever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me and also before thee, O king, have I done no hurt. "Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.'" *Youth's Instructor*, November 1, 1900.

'He delivereth and rescueth'

13. What was the fate of those who conspired against Daniel? Daniel 6:24.

NOTE: 'The snare which his enemies had laid for his destruction proved to be their own ruin. At the command of the king they were cast into the den, and instantly devoured by the wild beasts.' *The Sanctified Life*, page 45.

14. What proclamation did the king then make? Daniel 6:25-28. Compare Psalm 91:11.

NOTE: 'Through the trial that was permitted to come upon Daniel, great good resulted to the nation; for it gave opportunity to call the attention of great and small to the fact that God was able and willing to save him who trusted in him. Daniel showed to the nation that Jehovah was a living God. He brought out chapters in his experience showing that God had manifested himself to his servant in a remarkable manner. He told them how he had stood before them as a prophet of the Most High God, and that no earthly power had the right to interfere with a man's personal relation to his God. Thus God was manifested above every king, emperor, or statesman, as the one to be honoured and obeyed.' *Signs of the Times*, November 4, 1889.

From the history of Daniel we may learn that a strict compliance with the requirements of God will prove a blessing, not only in the future, immortal life, but also in the present life.' *Signs of the Times*, November 4, 1886.

Lesson 8: 'The judgement was set'

MEMORY VERSE: 'Thou didst cause judgement to be heard from heaven; the earth feared, and was still, when God arose to judgement, to save all the meek of the earth.' Psalm 76:8-9.

STUDY HELP: *Great Controversy*, pages 424-431.

Introduction

'To Daniel was given a vision of fierce beasts, representing the powers of the earth. But the ensign of the Messiah's kingdom is a lamb. While earthly kingdoms rule by the ascendancy of physical power, Christ is to banish every carnal weapon, every instrument of coercion. His kingdom was to be established to uplift and ennoble fallen humanity.' *God's Amazing Grace*, page 15.

'The four winds of heaven strove upon the great sea'

- 1. When was Daniel's dream given to him and what did he first see? Daniel 7:1-3. Compare Revelation 17:15, Isaiah 8:7, Isaiah 17:12, Isaiah 57:20. See also Jeremiah 49:36, Ezekiel 37:9, Daniel 8:8, Daniel 11:4, Zechariah 2:6, Matthew 24:31, Revelation 7:1.**

NOTE: It would appear that the four winds are connected with God's judgements upon mankind.

'The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when "the four winds of the heaven strove upon the great sea." Daniel 7:2. In Revelation 17 an angel explained that waters represent "peoples, and multitudes, and nations, and tongues." Revelation 17:15. Winds are a symbol of strife. The four winds of heaven striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.' *Great Controversy*, page 439.

- 2. What did these beasts represent? Daniel 7:16-17.**

NOTE: 'Earthly governments prevail by physical force; they maintain their dominion by war; but the founder of the new kingdom is the Prince of Peace. The Holy Spirit represents worldly kingdoms under the symbol of fierce beasts of prey; but Christ is "the Lamb of God, which taketh away the sin of the world." John 1:29. In His plan of government there is no employment of brute force to compel the conscience.' *Christ's Object Lessons*, page 77.

'Four great beasts came up from the sea'

- 3. How was the first of these beasts described? Daniel 7:4.**

NOTE: 'At first the lion had eagle's wings, denoting the rapidity with which Babylon extended its conquests under Nebuchadnezzar. At this point in the vision a change had taken place; its wings had been plucked. It no longer flew like an eagle upon its prey. The boldness and spirit of the lion were gone. A man's heart, weak, timorous and faint, had taken its place. Such was emphatically the case with the nation during the closing years of its history, when it had become enfeebled and effeminate through wealth and luxury.' Smith, *Daniel & the Revelation*, 1912 ed., page 127.

- 4. What was the appearance of the second beast? Daniel 7:5.**

NOTE: Liberal scholars claim that the second and third beasts represent Media and Persia respectively. Two arguments may be given to disprove this view. First, history does not record a Median empire, which overthrew Babylon and was then overthrown by a Persian empire. Second, the Bible consistently links the two into a joint kingdom. See Esther 1:19, Daniel 5:28, Daniel 6:8, 12, 15.

'The second kingdom is represented by a bear that is raised up on one side. The bear's bi-form nature is of major importance in properly identifying the kingdom represented because it establishes a parallel with the symbol of the ram in chapter 8. The bear raised up on one side in chapter 7 is mirrored in chapter 8 by the symbol of a ram with two horns, one of which is higher – some Bible versions say "longer" – than the other (verse 3). Verse 20 clearly identifies this ram as representing the dual kingdom of Media and Persia. Thus the bear of chapter 7 also represents the combined Medo-Persian kingdom.' Shea, *Daniel 7-12*, page 37.

‘This kingdom was composed of two nationalities, the Medes and the Persians... It is said... of the bear that it raised itself up on one side; and this was fulfilled by the Persian division of the kingdom, which came up last but attained the higher prominence, becoming the controlling influence in the nation. The three ribs perhaps signify the three provinces of Babylon, Lydia and Egypt, which were especially ground down and oppressed by this power... The character of this power is well represented by a bear. The Medes and Persians were cruel and rapacious, robbers and spoilers of the people.’ Smith, *Daniel & the Revelation*, 1912 ed., page 128.

5. What did Daniel notice about the third beast? Daniel 7:6.

NOTE: ‘To picture the incredible speed of Alexander’s conquests and soaring ambitions, the Spirit added “four wings of a bird” to the spotted feline. The Babylonian lion had one pair of wings, while the Greek leopard had two! With incredible rapidity this small but ferocious marauder seized dominion from the Danube to the Indus and from Persia to Egypt.... The leopard’s “four heads” represent the kingdoms which followed Alexander’s death and the end of his unified control... The four generals who finally took charge have been identified as Ptolemy who ruled Egypt, Palestine and part of Syria; Cassander who held Macedonia and Greece; Lysimachus who controlled Thrace and part of Asia Minor; and Seleucus who mastered other portions of Asian Minor, northern Syria and Mesopotamia.’ Hardinge, *Jesus Is My Judge*, page 141.

‘Dreadful and terrible’

6. What were the characteristics of the fourth beast? Daniel 7:7, 23.

NOTE: The iron teeth should remind us of the iron of the legs and feet of the great image of chapter 2.

‘Since there were to be only four empires of worldwide authority (Daniel 2:26-45) and since this fourth beast was to be the fourth kingdom to have worldwide authority (Daniel 7:23), this fourth beast must be the same as the fourth [kingdom] of Daniel 2, which represented the Roman Empire. As in Daniel 2, this fourth empire was not to be followed by another world empire, but ten kings were to develop out of it.’ Grosboll, *God Predicts Your Future*, page 22.

7. What did Daniel then see happening to the fourth beast? Daniel 7:8, 24. Compare Daniel 2:41-43.

NOTE: ‘As the Roman Empire became weaker in the third and fourth centuries, a period of barbarian invasions occurred. The Alamanni coalition invaded Italy in the third century and finally in the fourth century it established itself permanently in central Europe. Then the Franks, the Burgundians, the Suevi, the Vandals, the West Goths (Visigoths), the Saxons, the East Goths (Ostrogoths) and a score or more of barbarian tribes struggled for territory. When we look at the territory of the Western Roman Empire when the empire was completely dissolved in AD 476 by Odoacer, we find that the Western Roman Empire was at that time divided into exactly ten separate barbarian kingdoms.’ Grosboll, *God Predicts Your Future*, pages 23-24.

‘The visions of my head troubled me’

8. How did Daniel react to his dream? Daniel 7:15. Compare verse 28.

NOTE: ‘Shortly before the fall of Babylon, when Daniel was meditating on these prophecies [of Jeremiah, see Jeremiah 25:11-12] and seeking God for an understanding of the times, a series of visions was given him concerning the rise and fall of kingdoms. With the first vision, as recorded in the seventh chapter of the book of Daniel, an interpretation was given; yet not all was made clear to the prophet. “My cogitations much troubled me,” he wrote of his experience at the time, “and my countenance changed in me: but I kept the matter in my heart.”’ *Prophets & Kings*, page 553.

9. What part of the dream especially troubled Daniel? Daniel 7:19-20.

10. What was it about this part of the dream that had troubled Daniel? Daniel 7:21. Compare Revelation 13:7.

NOTE: ‘Of the leopardlike beast it is declared: “There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.” This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.’ *Great Controversy*, page 439.

‘He shall speak great words’

11. What was Daniel told about the ten horns and the little horn that followed them? Daniel 7:24.

NOTE: The little horn power was to be ‘diverse from the first,’ ‘diverse from all the beasts that were before it’ (verse 7), a different kind of power from those that preceded it. Out of Rome’s divisions, following the overthrow of the three barbarian kingdoms, the pope assumed the title of the Caesars, ‘Pontifex Maximus’, and combined spiritual authority with temporal power. A hybrid, such as God had expressly forbidden, was born. Compare John 18:36. Those who claimed to be the church of Christ set up an earthly kingdom.

12. What was Daniel shown about the activities of this little horn? Daniel 7:25.

NOTE: A three-fold accusation is made by heaven against this power, blasphemous claims (compare Mark 2:7, Matthew 12:31, John 10:33) persecution of God’s people, and a claim to have the right to change God’s law and sacred times.

- Blasphemy. The claim of the papal priesthood to be able to forgive sins is repeated daily in the confessional. The claim of the popes to be the vicars of Christ, thus usurping the role of the Holy Spirit, is likewise blasphemy. See John 14:16-18.

Finally the claims of the popes to be actually God are found in: 'The Catholic Encyclopedia Vol. 6 p.48, which describes the pope as: **'not a mere man, but as it were God and the vicar of God.'** Pope Leo XIII in one of his encyclical letters wrote: **'We hold upon this earth the place of God Almighty.'** Pope Innocent III wrote: **'The pope is not simply a man but rather God on earth.'** He also wrote: 'The pope is not only the representative of Jesus Christ **but he is Jesus Christ Himself hidden under the veil of flesh.'**

- Persecution. The *Western Watchman*, a Roman Catholic periodical (December 24, 1908) stated: 'The church has persecuted. Only a tyro in history will deny that... Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots and the Spanish Inquisition.' Dr J. Dowling, *History of Romanism*, pages 541-542, states: 'From the birth of Popery in 606, to the present time, it is estimated by careful and credible historians, that more than fifty millions of the human family have been slaughtered for the crime of heresy by popish persecutors, an average of more than forty thousand murders for every year of the existence of Popery.'
- Claim to change God's times and law. Catholic literature consistently moves from the first of the Ten Commandments to the third, which is counted as number two. The Second Commandment, forbidding idolatry, is not found in the Roman Catholic catechism. For many years, the consistent teaching of the Roman Catholic Church was that Sabbath was changed to Sunday by the action of the Catholic Church. e.g. Geiermann: *Convert's Catechism of Catholic Doctrine*, 1946 ed. page 50. 'The church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her... The Third [sic] Commandment commands us to sanctify Sunday as the Lord's Day.'

'The judgement shall sit'

13. What was the final stage of Daniel's dream? Daniel 7:9-14.

NOTE: 'Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of Days is God the Father. Says the psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgement. And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal. "And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away." Daniel 7:13, 14. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator.' *Great Controversy*, page 479.

14. What was to be the outcome of these things? Daniel 7:18, 22, 26-27. Compare Matthew 25:31-46.

NOTE: 'Here are the conditions upon which every soul will be elected to eternal life. Your obedience to God's commandments will prove your right to an inheritance with the saints in light. God has elected a certain excellence of character; and every one who, through the grace of Christ, shall reach the standard of His requirement, will have an abundant entrance into the kingdom of glory. All who would reach this standard of character, will have to employ the means that God has provided to this end. If you would inherit the rest that remaineth for the children of God, you must become a co-labourer with God. You are elected to wear the yoke of Christ, to bear His burden, to lift His cross. You are to be diligent "to make your calling and election sure." Search the Scriptures, and you will see that not a son or a daughter of Adam is elected to be saved in disobedience to God's law. The world makes void the law of God; but Christians are chosen to sanctification through obedience to the truth. They are elected to bear the cross, if they would wear the crown.' *Fundamentals of Christian Education*, page 125.

Lesson 9: 'How long shall be the vision?'

MEMORY VERSE: 'And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Daniel 8:14.

STUDY HELP: *Early Writings*, pages 250-253.

Introduction

'Our people, who are expecting such great and important events soon to transpire, should know the reasons of their faith, that they may be able to give an answer to every man that shall ask them a reason for the hope which is in them with meekness and fear. In His word, God has revealed truths that will benefit His church. As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John.' *Second Advent Review & Sabbath Herald*, November 27, 1883

'A vision appeared unto me'

1. When and where was Daniel given a deeper insight into coming events? Daniel 8:1-2.

NOTE: Two years have elapsed since Daniel's previous vision.

‘Daniel was now an old man. He had been in captivity from 605 to this year, or a total of about fifty-five years; and as he was probably around sixteen or eighteen years of age when brought to Babylon, he would now be well over seventy.’ Price, *The Greatest of the Prophets*, page 159.

‘Shortly before the fall of Babylon, when Daniel was meditating on these prophecies and seeking God for an understanding of the times, a series of visions was given him concerning the rise and fall of kingdoms. With the first vision, as recorded in the seventh chapter of the book of Daniel, an interpretation was given; yet not all was made clear to the prophet. “My cogitations much troubled me,” he wrote of his experience at the time, “and my countenance changed in me: but I kept the matter in my heart.” Daniel 7:28.’ Through another vision further light was thrown upon the events of the future’ *Prophets & Kings*, page 553.

2. What was Daniel first shown in his vision? Daniel 8:3-4.

NOTE: ‘This is a clear and accurate statement of the relationship between these two peoples. The Persians became the dominant members of the union; but the Medes were never treated as inferiors or a subjugated people, but rather as confederates. The empire is always known as the Medo-Persian Empire.’ Price, *The Greatest of the Prophets*, page 161.

‘Like a bully, the Medo-Persian ram charged “westward, northward and southward.” In 547 BC Cyrus pushed west to conquer Lydia and take Babylon in 539. Driving south, Cambyses overran Egypt and Ethiopia in 525. Darius Hystaspes rushed northwards to overthrow the Scythians in 512.’ Hardinge, *Jesus Is My Judge*, page 164.

3. How as this part of his vision explained to Daniel? Daniel 8:20.

NOTE: ‘Gabriel explained that “the ram... having two horns are the kings of Media and Persia.” Now Daniel was on familiar territory. This fitted into the outline of history he had viewed from two perspectives. Like the bear’s hunched back, the ram’s lopsided horns – one higher than the other – pointed to Persian domination. The Medes were the older, and had been the stronger, and had co-operated with the Persians for years.’ Hardinge, *Jesus Is My Judge*, page 164.

‘And as I was considering...’

4. What was the next development in Daniel’s vision? Daniel 8:5-7.

NOTE: ‘It is significant that many of the Greeks used to speak of themselves as the goats’ people, using the goat as a national or tribal symbol. On the coins of Lysimachus, one of the generals and successors of Alexander, the latter is represented as deified, with a horn on his head and a diadem. No words are needed to point out how the picture of great swiftness given in the prophetic description of the he-goat... exactly fits the astonishing speed and completeness of Alexander’s conquests.’ Price, *The Greatest of the Prophets*, page 162.

5. What then happened to the he-goat? Daniel 8:8.

NOTE: ‘At the height of his powers and conquest, Alexander died in 323 BC. He had a son, but this son did not inherit the kingdom (see Daniel 11:4). Instead Alexander’s kingdom was divided among his generals. There was fighting among them for a period of about twenty years. But by 301 BC, four kingdoms had emerged from the political chaos that ensued after the death of Alexander. These were 1. Macedonia under Cassander; 2. Thrace and north-western Asia Minor under Lysimachus; 3. Syria and Babylonia under Seleucus; and 4. Egypt under Ptolemy.’ Shea, *Daniel 7-12*, page 93.

6. How was the aspect of the vision explained to Daniel? Daniel 8:21-22.

NOTE: ‘The goat represented Grecia and its “notable horn” – pointed, aggressive, direct – its premier king, Alexander the Great. This remarkable young man, with a small and dedicated army of Macedonians, lunged from the west with such rapidity that he seemed hardly to touch the ground. This had already been signalled by the leopard made swifter with the addition of two pairs of wings. His contemporary Apian wrote: “The empire of Alexander was splendid in its magnitude, in its armies, in the success and rapidity of its conquests, and it wanted little of being boundless and unexampled, yet in its shortness of duration, it was like a brilliant flash of lightning.’ Hardinge, *Jesus Is My Judge*, page 165.

‘It waxed exceeding great’

7. What next appeared in Daniel’s vision? Daniel 8:9.

NOTE: The phrase ‘out of one of them’ could refer to either ‘the four notable ones’ or ‘the four winds of heaven.’ Both Dr William Shea and Dr Gerhard Hasel have shown that the Hebrew grammar requires the little horn to come from one of the four winds of heaven, rather than from one of the four horns, a division of Alexander’s empire. Those requiring more detail may consult: Shea: *Selected Studies On Prophetic Interpretation*, pages 41-43 and the article by Hasel in Holbrook ed., *Symposium on Daniel*, pages 387-394. Those who teach that the little horn is Antiochus Epiphanes, an obscure and largely unsuccessful king of the Syrian portion of Alexander’s empire, teach that the little horn came from one of the four horns.

The sequence in the visions of Daniel 2 & 7 has Rome following Babylon, Medo-Persia and Greece. This is what we should expect here. The sequence of ram = Medo-Persia, described as ‘great’ (verse 4); he-goat = Greece, described as ‘very great’ (verse 8) prepares us for little horn = Rome, described as ‘exceeding great (verse 9).

8. How did Gabriel describe the little horn? Daniel 8:23-24. Compare Deuteronomy 28:49-53.

NOTE: ‘By the Spirit of Inspiration, looking far down the ages, Moses pictured the terrible scenes of Israel’s final overthrow as a nation, and the destruction of Jerusalem by the armies of Rome: “The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce

countenance, which shall not regard the person of the old, nor show favour to the young.” The utter wasting of the land and the horrible suffering of the people during the siege of Jerusalem under Titus centuries later, were vividly portrayed.’ *Patriarchs & Prophets*, page 467.

‘He magnified himself against the Prince of the host’

9. What was Daniel told about Rome’s military conquests? Daniel 8:9, 24. (For ‘the pleasant land’ see Zechariah 7:14, Psalm 106:24.)

NOTE: ‘The little horn waxed great toward the south... Egypt was made a province of the Roman empire BC 30 and continued such for some centuries. The little horn waxed great toward the east. This also was true of Rome. Rome conquered Syria BC 65 and made it a province. The Little horn waxed great toward the pleasant land. Judea is called the pleasant land in many scriptures. The Romans made it a province of their empire BC 63.’ Smith, *Daniel & the Revelation*, 1918 ed., page 176.

10. How is the next phase of Rome’s activity described? Daniel 8:10-13, 25.

NOTE: ‘I saw in relation to the “daily” (Daniel 8:12) that the word “sacrifice” was supplied by man’s wisdom, and does not belong to the text.’ *Early Writings*, page 74.

‘We see that there are two rebellions mentioned: a. the continuance in rebellion (Daniel 8:12); (often called the “daily”) and b. the desolating rebellion (Daniel 8:13). These two rebellions (revolts) involve not only the earth, but also the forces of heaven, even the ruler of the forces of heaven (Daniel 8:10-11). These two rebellions are two successive stages of the great spiritual war being described: First, that which is the “continuance in rebellion,” and then the prophet sees an army given to the little horn power against the “continuance in rebellion” (Daniel 8:12).’ Grosboll, *God Predicts Your Future*, page 40.

In each portrayal of Rome in the visions of Daniel, two successive phases are described. In Daniel 2, the legs of iron are succeeded by the feet, partly clay and partly iron. In Daniel 7, the emphasis shifts from the fourth beast itself to the horns growing from its head and in particular the little horn. Here in Daniel 8:13 we are shown the ‘daily’ or continuance in rebellion, followed by the desolating rebellion.

‘Against the Prince of princes’

11. Who are the host of heaven? Daniel 8:10. Compare Daniel 8:24, Exodus 12:41.)

NOTE: ‘When the angel explained the vision in Daniel 8:17-26, he explained that the mighty and holy people were to be destroyed by this power. The people of God are spoken of in the Bible as the Lord’s army.’ (See Exodus 12:41, Joshua 5:14-15.) Grosboll, *God Predicts Your Future*, page 42

12. Who is ‘the Prince of the host’? Daniel 8:11. Compare Daniel 8:25, last part.

NOTE: The Prince of the host is called ‘the Prince of princes’ in verse 25. The term ‘Prince’ is applied to Christ in many places in the Scriptures, for example, Isaiah 9:6, ‘The Prince of peace,’ Daniel 9:25, ‘Messiah the Prince,’ Daniel 10:13, marginal reading, ‘Michael the first of the princes,’ Daniel 10:21, ‘Michael your Prince,’ Daniel 11:22, ‘the Prince of the covenant,’ Daniel 12:1, ‘Michael, that great Prince which standeth for the children of thy people,’ Acts 3:15, ‘the Prince of life,’ Acts 5:31, ‘A Prince and a Saviour,’ Revelation 1:5, ‘the Prince of the kings of the earth.’ Only Jesus Christ can be regarded as ‘the Prince of the host.’

13. What was to be the ultimate fate of the little horn power? Daniel 8:25. Compare Daniel 2:45.

NOTE: The phrase ‘without hand’ clearly refers to God’s final intervention on behalf of His people.

‘How long?’

14. What question is asked concerning this vision? Daniel 8:13. Compare Daniel 12:6, 8, Revelation 6:10 and Genesis 4:10.

NOTE: ‘Daniel, if time had been given, might perhaps have asked this question himself, but God is ever ready to anticipate our wants and sometimes to answer even before we ask.’ Smith, *Daniel & the Revelation*, 1918 ed., page 178.

‘The questioner was identified as Gabriel [verse 16]. The Other, designated as “One holy Palmoni” [Daniel 8:13, margin] ordered, “Gabriel, make Daniel understand.”...This name is formed from two words, pele and mene. Pele indicates things that are extraordinary or miraculous, including God’s “wonderful” dealings with His people. It is a name of God. [Isaiah 9:6]... The mysterious hand twice wrote mene on the wall of Belshazzar’s banquet hall to record how thoroughly “numbered” and sealed up was Babylon’s fate. The meticulous accuracy of the seventy weeks of years and the cleansing of the sanctuary day 2300 and other time lines in Daniel display the precision of the Divine Chronologer. He is the Scorekeeper, judge and Timekeeper of Eternity.’ Hardinge, *Jesus Is My Judge*, page 173.

15. How is the question answered? Daniel 8:14.

NOTE: Previous visions ended with divine intervention. Daniel 2 concluded with the Stone, which destroys all earthly kingdoms before filling the whole earth as God’s eternal kingdom. Daniel 7 concluded with the judgement in heaven, which pronounced in favour of God’s people and against the powers that had oppressed them. These powers lose their kingdom and the saints possess it instead. It is to be expected then that this vision will relate to the same events. Here, however, this divine intervention is described using sanctuary symbolism, which would be familiar to the prophet.

'Erev boqer, "evening-morning," are singular nouns which when used together mean "day." Jesus answered Gabriel that on "day 2300," or the "2300th day" the sanctuary would be cleansed. Since this service occurred once a year, the phrase measures anniversaries of Yom Kippur. The 2300th Day of Atonement would therefore fall 2300 years after some starting point. In their next encounter, the Wonderful Numberer (Palmoni, Daniel 8:13, margin) sent Gabriel to tell Daniel to begin numbering these anniversaries of Yom Kippur from the year 457 BC.' Hardinge, *Jesus Is My Judge*, page 175.

16. Why was this part of the vision not explained to Daniel by Gabriel at this time? Daniel 8:26-27.

NOTE: 'He was now an old man. He had been serving as a virtual slave nearly all his life, even though he was considered a trusted official in high position: and he had grown old with the confident hope that the seventy years of the predicted captivity (Jeremiah 25:11) were soon to expire, and that a restoration to Jerusalem was then to take place... Now this legitimate hope seemed rudely dashed to the ground. No wonder he fainted. Also no wonder, considering the kind of man he was, that we find him, as soon as he could get around again, and could find some relief from pressing official duties, entering upon a definite programme of prayer and seeking God to learn the plain truth about it all.' Price, *The Greatest of the Prophets*, pages 214-215.

Lesson 10: 'Understand the matter and consider the vision'

MEMORY VERSE: 'And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments.' Daniel 9:4.

STUDY HELP: *Prophets & Kings*, pages 698-699.

Introduction

'As the time approached for the close of the seventy years' captivity, Daniel's mind became greatly exercised upon the prophecies of Jeremiah. He saw that the time was at hand when God would give His chosen people another trial; and with fasting, humiliation, and prayer, he importuned the God of heaven in behalf of Israel.' *The Sanctified Life*, page 46.

'The number of the years'

1. Because of his vision, what did Daniel set out to study? Daniel 9:1-2. Compare Jeremiah 25:11-12.

NOTE: 'It was at the close of this vision that Daniel heard "one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision?" The answer that was given, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," filled him with perplexity. Earnestly he sought for the meaning of the vision. He could not understand the relation sustained by the seventy years' captivity, as foretold through Jeremiah, to the twenty-three hundred years that in vision he heard the heavenly visitant declare should elapse before the cleansing of God's sanctuary. The angel Gabriel gave him a partial interpretation; yet when the prophet heard the words, "The vision . . . shall be for many days," he fainted away. . . . Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah. They were very plain.' *Prophets & Kings*, pages 553, 554.

2. When did these events take place? Daniel 9:1-2. Compare Daniel 6.

NOTE: Darius's reign was very brief and Daniel only mentions his first year. See also Daniel 11:1. It may well be that the prayers that led to Daniel's experience in the lion's den were connected with his studies of Jeremiah's prophecy.

3. What did Daniel decide to do as a result of his study of the Scriptures? Daniel 9:3.

NOTE: 'With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfilment of these promises.' *Second Advent Review & Sabbath Herald*, March 21, 1907.

'Neither have we hearkened unto Thy servants the prophets'

4. What was the burden of Daniel's prayer? Daniel 9:4-15, 18-19.

NOTE: 'Notice these words. Daniel does not proclaim his own fidelity before the Lord. Instead of claiming to be pure and holy, he identifies himself with the really sinful of Israel. The wisdom which God imparted to him was as far superior to the wisdom of the wise men of the world as the light of the sun shining in the heavens at noonday is brighter than the feeblest star. Yet ponder the prayer from the lips of this man so highly favoured of Heaven. With deep humiliation, with tears, and with rending of heart, he pleads for himself and for his people. He lays his soul open before God, confessing his own vileness, and acknowledging the Lord's greatness and majesty. What earnestness and fervour characterise his supplications! He is coming nearer and nearer to God. The hand of faith is reached upward to grasp the never-failing promises of the Most High. His soul is wrestling in agony. And he has the evidence that his prayer is heard. He feels that victory is his. If we as a people would pray as Daniel prayed, and wrestle as he wrestled, humbling our souls before God, we should realise as marked answers to our petitions as were granted to Daniel. Hear how he presses his case at the court of Heaven.' *Second Advent Review & Sabbath Herald*, February 8, 1881.

5. What especially was on Daniel's heart? When was Daniel praying? Daniel 9:16-17, 21. Compare Daniel 8:14.

NOTE: 'Daniel's heart turns with intense longing to the desolate sanctuary of God. He knows that its prosperity can be restored only as Israel shall repent of their transgressions of God's law, and become humble, faithful, and obedient.' *The Sanctified Life*, page 47.

'Whiles I was speaking and praying'

6. Who came in answer to Daniel's prayer? Daniel 9:20-21. Compare Isaiah 65:24.

NOTE: 'As Daniel's prayer is going forth, the angel Gabriel comes sweeping down from the heavenly courts to tell him that his petitions are heard and answered. This mighty angel has been commissioned to give him skill and understanding, to open before him the mysteries of future ages. Thus, while earnestly seeking to know and understand the truth, Daniel was brought into communion with Heaven's delegated messenger.' *The Sanctified Life*, page 48.

'It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. It was Gabriel, "His angel," whom Christ sent to open the future to the beloved John; and a blessing is pronounced on those who read and hear the words of the prophecy, and keep the things written therein. Revelation 1:3.' *Desire of Ages*, page 234.

7. How did Gabriel explain his mission to Daniel? Daniel 9:22-23. Compare Daniel 8:16.

NOTE: 'God had bidden His messenger: "Make this man to understand the vision." That commission must be fulfilled. In obedience to it, the angel, some time afterward, returned to Daniel, saying: "I am now come forth to give thee skill and understanding;" "therefore understand the matter, and consider the vision." Daniel 8:27, 16; 9:22, 23, 25-27. There was one important point in the vision of chapter 8 which had been left unexplained, namely, that relating to time, the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time.' *Great Controversy*, page 325.

'Seventy weeks are determined'

8. What time period did Gabriel begin to explain to the prophet? Daniel 9:24, first part.

NOTE: 'The word here translated "determined" literally signifies "cut off." Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together.' *Great Controversy*, page 326.

9. What was to take place during that period of time? Daniel 9:24.

NOTE: 'The transgression was to be finished; that is, the Jewish people were to fill up the cup of their iniquity, which they did in the rejection and crucifixion of Christ. An end of sins, or of sin-offerings, was to be made. This took place when the great offering was made on Calvary. Reconciliation for iniquity was to be provided. This was made by the sacrificial death of the Son of God. Everlasting righteousness was to be brought in; the righteousness which our Lord manifested in His sinless life. The vision and the prophecy were to be sealed up, or made sure. By the events given to transpire in the seventy weeks, the prophecy is tested. By this the application of the whole vision is determined. If the events of this period are accurately fulfilled, the prophecy is of God and will all be accomplished; and if these seventy weeks are fulfilled as weeks of years, then the 2300 days, of which these are a part, are so many years. Thus the events of the seventy weeks furnish a key to the whole vision. And the "most holy" was to be anointed; the most holy place of the heavenly sanctuary.' Smith, *Daniel & the Revelation*, 1918 ed., page 217.

'From the going forth of the commandment'

10. When was this period to begin? Daniel 9:25, first part.

NOTE: 'The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained. In the seventh chapter of Ezra the decree is found. Verses 12-26. In its completest form it was issued by Artaxerxes, king of Persia, 457 BC. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built "according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 BC, the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.' *Great Controversy*, page 326.

11. How long a period was to elapse from the going forth of the commandment until the appearance of Messiah the Prince? How much of this time was to be devoted to rebuilding of the city streets and walls? Daniel 9:25.

NOTE: "'From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks", namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 BC. From this date, 483 years extend to the autumn of AD 27. (See Appendix.) At that time this prophecy was fulfilled. The word "Messiah" signifies "the Anointed One." In the autumn of AD 27 Christ was baptised by John and received the anointing of the Spirit. The apostle Peter testifies that "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38. And the Saviour Himself declared: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." Luke 4:18. After His baptism He went into Galilee, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled." Mark 1:14, 15.' *Great Controversy*, page 327.

‘He shall cause the sacrifice and the oblation to cease’

12. What was to happen during the final part of the prophecy? Daniel 9:26, first part, Daniel 9:27, first part.

NOTE: “‘And He shall confirm the covenant with many for one week.” The “week” here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from AD 27 to AD 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour’s direction was: “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.” Matthew 10:5, 6. “In the midst of the week He shall cause the sacrifice and the oblation to cease.” In AD 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.’ *Great Controversy*, page 327.

13. What was to be the fate of the city and the sanctuary? Daniel 9:26, last part, Daniel 9:27, last part. Compare Matthew 24:15-20, Luke 21:20-24. Compare Luke 19:42-44.

NOTE: ‘After the destruction of the temple, the whole city soon fell into the hands of the Romans. The leaders of the Jews forsook their impregnable towers, and Titus found them solitary. He gazed upon them with amazement, and declared that God had given them into his hands; for no engines, however powerful, could have prevailed against those stupendous battlements. Both the city and the temple were razed to their foundations, and the ground upon which the holy house had stood was “ploughed like a field.” Jeremiah 26:18. In the siege and the slaughter that followed, more than a million of the people perished; the survivors were carried away as captives, sold as slaves, dragged to Rome to grace the conqueror’s triumph, thrown to wild beasts in the amphitheatres, or scattered as homeless wanderers throughout the earth.’ *Great Controversy*, page 35.

14. When was the remainder of the vision revealed to Daniel? Daniel 10:1.

NOTE: ‘Upon the occasion just described, the angel Gabriel imparted to Daniel all the instruction which he was then able to receive. A few years afterward, however, the prophet desired to learn more of subjects not yet fully explained, and again set himself to seek light and wisdom from God.’ *The Sanctified Life*, page 49.

Lesson 11: ‘I saw this great vision’

MEMORY VERSE: ‘Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.’ Daniel 10:19-20.

STUDY HELP: *The Sanctified Life*, pages 49-52.

Introduction

‘Daniel was an aged man. His life had been passed amid the fascinations of a heathen court, his mind cumbered with the affairs of a great empire; yet he turns aside from all these to afflict his soul before God, and seek a knowledge of the purposes of the Most High. And in response to his supplications, light from the heavenly courts was communicated for those who should live in the latter days. With what earnestness, then, should we seek God, that He may open our understanding to comprehend the truths brought to us from Heaven.’ *Second Advent Review & Sabbath Herald*, February 8, 1881.

‘He had understanding of the vision’

1. When was Daniel finally able to understand the things revealed to him? Daniel 10:1.

NOTE: The vision had been given in Daniel 8. Gabriel had explained a great deal of the vision in Daniel 8:19-26. He was not able to complete this explanation, however, because of Daniel’s collapse, though he was able to tell the aged prophet that the vision ‘of the evening and the morning’ (i.e. Daniel 8:14. Remember that this prophecy concerned ‘evening-morning 2300’) would encompass many days. When Gabriel returned to Daniel, he was able to explain the part of the vision that concerned especially the Jewish people. That explanation finished with the destruction of Jerusalem by the Romans. Now it would appear that the remainder of the vision has been explained to the prophet.

2. What was Daniel’s reaction to his realisation of the length of time encompassed by the vision? Daniel 10:2-3.

NOTE: Once again Daniel is deeply distressed by what he has learned about the time that would elapse before the vision was fulfilled.

‘It cannot now be said by the Lord’s servants, as it was by the prophet Daniel: “The time appointed was long.” Daniel 10:1. It is now but a short time till the witnesses for God will have done their work in preparing the way of the Lord.’ *Testimonies Volume 6*, page 406.

‘The time of waiting may seem long, the soul may be oppressed by discouraging circumstances, many in whom confidence has been placed may fall by the way; but with the prophet who endeavoured to encourage Judah in a time of unparalleled apostasy,

let us confidently declare, "The Lord is in His holy temple: let all the earth keep silence before Him." Let us ever hold in remembrance the cheering message, "The vision is yet for an appointed time . . . though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith." *My Life Today*, page 55.

'A certain Man clothed in linen'

3. After Daniel's three weeks of mourning, how did heaven respond to his grief? Daniel 10:4-6.

NOTE: Hiddekel is the River Tigris.

'Jesus is our friend; all heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude that only frets and wears us, but does not help us to bear trials. He invites the weary and care-laden, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Lay off the yoke of anxiety and worldly care that you have placed on your own neck, and "take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29. We may find rest and peace in God.' *The Faith I Live By*, page 63.

4. Who was it that appeared to Daniel? Revelation 2:18. Compare Daniel 12:6-7.

NOTE: 'This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. No less a personage than the Son of God appeared to Daniel. Our Lord comes with another heavenly messenger to teach Daniel what would take place in the latter days.' *The Sanctified Life*, page 49.

'There remained no strength in me'

5. How did Daniel's companions react to this vision? Daniel 10:7.

NOTE: 'If one angel from heaven caused the Roman guard to fall as dead men, how can those who are unprepared, unholy, bear the sight and live, of seeing Jesus in the glory of His Father and ten thousand angels accompanying Him. O how can sinners bear this sight! They will cry for rocks and mountains to fall on them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb.' *Youth's Instructor*, April 1, 1854.

6. How did Daniel himself respond to the vision? Daniel 10:8-9.

NOTE: 'All who are truly sanctified will have a similar experience. The clearer their views of the greatness, glory, and perfection of Christ, the more vividly will they see their own weakness and imperfection. They will have no disposition to claim a sinless character; that which has appeared right and comely in themselves will, in contrast with Christ's purity and glory, appear only as unworthy and corruptible. It is when men are separated from God, when they have very indistinct views of Christ, that they say, "I am sinless; I am sanctified.'" *The Sanctified Life*, page 50.

'Thy words were heard'

7. How was Daniel addressed by the heavenly messenger? Daniel 10:11-12.

NOTE: 'What great honour is shown to Daniel by the Majesty of heaven! He comforts His trembling servant and assures him that his prayer has been heard in heaven. In answer to that fervent petition the angel Gabriel was sent to affect the heart of the Persian king. The monarch had resisted the impressions of the Spirit of God during the three weeks while Daniel was fasting and praying, but heaven's Prince, the Archangel, Michael, was sent to turn the heart of the stubborn king to take some decided action to answer the prayer of Daniel.' *The Sanctified Life*, page 51.

8. What had delayed heaven's response to the prophet's distress? Daniel 10:13.

NOTE: 'While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavour to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel's aid. "The prince of the kingdom of Persia withstood me one and twenty days," Gabriel declares; "but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Daniel 10:13. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years.' *Prophets & Kings*, page 571.

The marginal reading for 'Michael, one of the chief princes,' is 'Michael, the chief or first of the princes.' The name 'Michael' means 'He who is like the Most High.' (Some commentators express it as a question.) This title was coveted by Lucifer. See Isaiah 14:14. But it rightly belongs to the One we know as Jesus Christ. Compare Philippians 2:6 and John 1:1. Michael is called by this name five times in the Scriptures (three times in Daniel, once in Jude and once in Revelation). The New Testament references describe Him as the leader of the angels (Jude v.9, Revelation 12:7). In Matthew 13:41, Matthew 16:27, Matthew 24:31 & Mark 13:26-27, Christ is clearly the Leader of the angels. In 1 Thessalonians 4:16, we are told that the voice of the Archangel will call the dead in Christ to arise. John 5:28-29 shows that the voice that will call the dead to arise is the voice of Christ.

'Now I am come to make thee understand'

9. What was Gabriel's purpose in coming to Daniel? Daniel 10:14. Compare Daniel 8:16-17, Daniel 9:21-23.

NOTE: 'The words of the angel, "I am Gabriel, that stand in the presence of God," [Luke 1:19] show that he holds a position of high honour in the heavenly courts. When he came with a message to Daniel, he said, "There is none that holdeth with me in these things, but Michael [Christ] your Prince." Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that "He sent and signified it by His angel unto His servant John." Revelation 1:1. And to John the angel declared, "I am a fellow servant with thee and with thy brethren the prophets." Revelation 22:9, R. V. Wonderful thought, that the angel who stands next in honour to the Son of God is the one chosen to open the purposes of God to sinful men.' *Desire of Ages*, page 99.

10. What was Daniel's reaction to Gabriel's words? Daniel 10:15-17.

NOTE: 'So great was the divine glory revealed to Daniel that he could not endure the sight. Then the messenger of heaven veiled the brightness of his presence and appeared to the prophet as "one like the similitude of the sons of men" (verse 16). By his divine power he strengthened this man of integrity and of faith, to hear the message sent to him from God.' *The Sanctified Life*, page 51.

“O man greatly beloved”

11. How did Gabriel reply to Daniel's trembling words and what was Daniel's response? Daniel 10:18-19.

NOTE: 'Daniel was a devoted servant of the Most High. His long life was filled up with noble deeds of service for his Master. His purity of character and unwavering fidelity are equalled only by his humility of heart and his contrition before God. We repeat, The life of Daniel is an inspired illustration of true sanctification.' *The Sanctified Life*, page 52.

12. With what words did Gabriel introduce Daniel's final revelation from heaven? Daniel 10:20-21.

NOTE: "'The Lord God will do nothing, but He revealeth His secret unto His servants and prophets." While "the secret things belong unto the Lord our God," "those things which are revealed belong unto us and to our children forever." Amos 3:7; Deuteronomy 29:29. God has given these things to us, and His blessing will attend the reverent, prayerful study of the prophetic scriptures.' *Desire of Ages*, page 234.

Lesson 12: 'Now will I show thee the truth'

MEMORY VERSE: 'The people that do know their God shall be strong, and do exploits.' Daniel 11:32, last part.

STUDY HELP: *Conflict & Courage*, page 257.

Introduction

'Heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time. The king of Persia was controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But Michael came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel.' *SDA Bible Commentary Volume 4*, page 1173.

'The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfilment. Soon the scenes of trouble spoken of in the prophecies will take place.' *Testimonies Volume 9*, page 14.

NOTE: Because of the nature of this lesson, many notes are written by the compiler, though he is indebted to the work of a number of commentators. The necessity of keeping the notes comparatively brief has made it difficult to quote directly from writers whose views the compiler respects. These notes express the views of the compiler and should not be regarded as authoritative.

'A God in heaven that revealeth secrets

1. How was Daniel shown the influence of heaven in the affairs of nations? Daniel 11:1.

NOTE: 'Daniel's prayer had been offered "in the first year of Darius" (verse 1), the Median monarch whose general, Cyrus, had wrested from Babylonia the sceptre of universal rule. The reign of Darius was honoured of God. To him was sent the angel Gabriel, "to confirm and to strengthen him." Daniel 11:1. Upon his death, within about two years of the fall of Babylon, Cyrus succeeded to the throne, and the beginning of his reign marked the completion of the seventy years since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon.' *Prophets & Kings*, page 556.

2. How was the history of the Medo-Persian Empire summarised for Daniel? Daniel 11:2.

NOTE: This vision took place in the third year of Cyrus. See Daniel 10:1. These four Persian kings were Cambyses, Cyrus's son, who reigned from 530-522 BC, and committed suicide in despair during a revolt by an impostor called Smerdis who held power for seven months in 522. He was succeeded by Darius the Great, who reigned from 522-486 BC. The one who stirred up all against the realm of Greece was Xerxes (called Ahasuerus in the Book of Esther.) According to the Greek historian Heroditus, the Persian army numbered five and a quarter million men.

'His kingdom shall be broken'

3. How was the rise and break-up of Alexander the Great's empire explained to Daniel? Daniel 11:3-4. Compare Daniel 7:6, Daniel 8:21-22.

NOTE: Alexander became king of Macedonia and ruler of Greece at the age of twenty. With an army of 50,000 men he invaded the Persian Empire and in five years had conquered it. He never lost a battle. Having marched his troops as far as India, he found them unwilling to follow him further. 'Sighing for new worlds to conquer,' he gave himself up to debauchery. His end came in Babylon when, after a prolonged drinking bout, he collapsed in a high fever and died eleven days later in his thirty-second year. As prophecy had foretold, his infant sons did not succeed him. Instead his generals fought among themselves dividing the empire among themselves.

'Many falter and fall because of the indulgence of a perverse temper. Alexander and [Julius] Caesar found it much easier to subdue a kingdom than to rule their own spirits. After conquering nations, the world's so-called great men fell, one of them through the indulgence of appetite, a victim of intemperance, the other through presumption and mad ambition.' *Testimonies Volume 4*, page 348.

4. What was Daniel told about the struggles between the king of the north and the king of the south? Daniel 11:5-15.

NOTE: Of the four divisions of Alexander's empire, only two directly affected the people of God, Ptolemy and his successors, whose empire was based in Egypt, and Seleucus and his successors, whose empire was based in Syria. Indeed, as the wars among Alexander's generals developed, Alexander's empire gradually fell under the control of these two powers. Ptolemy and his successors are known as 'the king of the south' and the Seleucids as 'the king of the north,' which was their relationship to Jewish people. In the wars between these powers, God's people suffered greatly, most notably at the hands of Antiochus Epiphanes, one of the Seleucid kings, in whose reign Rome asserted its power over 'the king of the north.'

'As we see the fulfilment of prophecy, our faith in the final triumph of Christ's kingdom should strengthen; and we should go forth with renewed courage to do our appointed work.' *Christian service*, page 111.

'The robbers of thy people'

5. What new power is then introduced into the account? Daniel 11:14, 16.

NOTE: The phrase 'the robbers of thy people' literally means 'the breakers of thy people,' that is, the power that was to destroy the Jews. This destruction had been described in Daniel 9:26, last part & 27, last part. The 'king of the south', Ptolemy Epiphanes, was five years old and 'the king of the north', Antiochus the Great, formed an alliance with other powers to divide Ptolemy's empire among them. At this point, Rome intervened on Ptolemy's behalf 'to establish the vision.' Rome was the most prominent power in each of Daniel's visions. But notice that Daniel is reassured that the power which was to destroy his people would in their turn also fail. The phrase 'the glorious land' is the same as 'the pleasant land' in Daniel 8:9.

6. What was Daniel shown about the career of successive Roman emperors? Daniel 11:17-22.

NOTE: The careers of Julius Caesar, Augustus and Tiberius are briefly referred to. Julius's campaign in Palestine with support from the Jews, 'upright ones,' his relationship with Cleopatra who was his mistress but not his wife, his subsequent conquests, and his assassination on returning to his own land are recorded. His successor, Augustus, is described as 'a raiser of taxes', which recalls Luke 2:1. He was not to die in battle but suffered from chronic ill-health which rendered him prematurely old, sickly and easily exhausted from the age of thirty-five. He was succeeded by Tiberius who was described by Augustus his stepfather as 'too vile to wear the purple of Rome. His name was a byword for appalling debauchery throughout his life. He succeeded to the purple peaceably, unlike his two predecessors who won power by conquest. His mock-humility won the senate's approval for his claim to power. His armies won important victories on the northern frontier. But the most significant event of his reign was the death of 'the Prince of the covenant,' the crucifixion of Jesus. Compare Daniel 8:25, last part.

7. What was Daniel shown about the methods of the Roman empire? Daniel 11:23-28. Compare Daniel 8:24-25.

NOTE: 'At this time the Romans were only a small people; but by their clever methods of leagues and alliances, by which they always professed themselves ready to go to the assistance of the weak and oppressed, they were rapidly becoming strong.' Price, *The Greatest of the Prophets*, page 294.

'If we regard this period, 'for a time' [verse 24], as a prophetic "time" or 360 years, the years should probably be reckoned from the event mentioned in the next verse, which is 31 BC. [The Battle of Actium] Counting 360 years from this would bring us to about the year 330, when the seat of the empire was moved from Rome to Constantinople... This removal to Constantinople marked the end of the exclusive rule of the seven-hilled city, though the empire continued.' Price, *The Greatest of the Prophets*, page 295. (n.b. There was no year zero between BC and AD. Thus, for practical purposes, one subtracts a year in calculating times periods crossing this boundary.)

'They shall fall by the sword'

8. How was the transition from imperial Rome to papal Rome described? Daniel 11:29-31.

NOTE: The time appointed' may be the end of the period mentioned in verse 24. The conflict which took place was to be of a different nature from the previous two conflicts between Rome and Egypt. The source of the conflict was theological, rather than military. Rome intervened in a theological debate over the nature of the Trinity. Constantine wished to impose a unified religion over the entire empire and called a church council over which he presided. Constantine failed to resolve the debate, despite the resolutions of the Council of Nicea.

The ships of Kittim' coming against Rome refers to the destruction of imperial Rome by Genseric the Vandal, whose great fleet played a vital part in his victory. But to reassert the power of Rome required both an alliance with those who had forsaken the holy covenant, and the use of military might. A marriage of pagan practices and Christianity took place and a union of church and state. The first king to impose this new religion by force was Clovis, king of the Franks who was named the first Catholic Majesty in 508 and France 'the first son of the Church.' Following the intervention of Justinian's armies, the last of the three barbarian powers was overthrown (see Daniel 7:8, 20, & 24) and the pope installed as bishop-king of Rome.

9. What was Daniel shown about the years of persecution of God's people? Daniel 11:32-35. Compare Daniel 7:21 & 25.

NOTE: One is reminded of the missionary exploits of the Waldenses, who were nicknamed Sabbatati from their observance of the Sabbath. Rome reserved its most appalling persecutions for these faithful witnesses. As Daniel 7:25 foretold, these 'many days' of persecution would be appointed by heaven to be 1260 years. Their history shows how many times their papal opponents deceived them by flattery and false promises, having failed to overcome them with military might. The Waldenses were but one group, perhaps the best known, of faithful believers during these Dark Ages. Faithful Sabbath-keepers are recorded in many counties, including India, France, Norway, Bohemia, Transylvania, Hungary, Lombardy, Scotland, Ireland and Bulgaria. Even in places like Ghana, the Sabbath was regarded as the sacred day.

'When Rome at one time determined to exterminate the hated sect, a bull was issued by the pope, condemning them as heretics, and delivering them to slaughter. They were not accused as idlers, or dishonest, or disorderly; but it was declared that they had an appearance of piety and sanctity that seduced "the sheep of the true fold." Therefore the pope ordered "that malicious and abominable sect of malignants," if they "refuse to abjure, to be crushed like venomous snakes." Wylie, b. 16, ch. 1. Did this haughty potentate expect to meet those words again? Did he know that they were registered in the books of heaven, to confront him at the judgement? "Inasmuch as ye have done it unto one of the least of these My brethren," said Jesus, "ye have done it unto Me." Matthew 25:40. This bull called upon all members of the church to join the crusade against the heretics. As an incentive to engage in this cruel work, it "absolved from all ecclesiastical pains and penalties, general and particular; it released all who joined the crusade from any oaths they might have taken; it legitimated their title to any property they might have illegally acquired; and promised remission of all their sins to such as should kill any heretic. It annulled all contracts made in favour of Vaudois [Waldenses], ordered their domestics to abandon them, forbade all persons to give them any aid whatever, and empowered all persons to take possession of their property." Wylie, b. 16, ch. 1. This document clearly reveals the master spirit behind the scenes. It is the roar of the dragon, and not the voice of Christ, that is heard therein.' *Great Controversy*, page 77.

10. What was Daniel told about the papacy's manner of proceeding? Daniel 11:36-39. Compare Daniel 7:25, first part, Revelation 13:5-7.

NOTE: 'The papal leaders would not conform their characters to the great standard of God's law, but erected a standard to suit themselves, and determined to compel all to conform to this because Rome willed it. The most horrible tragedies were enacted. Corrupt and blasphemous priests and popes were doing the work which Satan appointed them. Mercy had no place in their natures. The same spirit that crucified Christ and slew the apostles, the same that moved the blood-thirsty Nero against the faithful in his day, was at work to rid the earth of those who were beloved of God.' *Great Controversy*, page 77.

'At the time of the end'

11. What blow was the papacy to suffer at the time of the end? Daniel 11:40, first part.

NOTE: The literal king of the south was based in Egypt. Revelation 11:8 speaks of a spiritual Egypt.

'Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: "Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. This prophecy has received a most exact and striking fulfilment in the history of France. During the Revolution, in 1793, "the world for the first time heard an assembly of men born and educated in civilisation, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity." *Great Controversy*, page 269.

In 1798, France, 'the first son of the church,' sent an army to Rome. The soldiers entered the Sistine Chapel and commanded the cardinals, there assembled for the anniversary of the pope's accession to the throne, to perform a grand mass and Te Deum to commemorate the termination of the pope's authority. Five days later he was taken from Rome and was taken from prison to prison to France when he died a prisoner the following year.

12. How would the papacy respond to this attack? Daniel 11:40, last part - 43.

NOTE: In dealing with unfulfilled prophecy, it is wise to be most cautious. In this closing part of the prophecy, the leading character is 'the king of the north.' The literal king of the north' was the Seleucid portion of Alexander's empire. This power has played no part in the history of God's people for over 2000 years. All Daniel's previous prophecies in their closing stages focussed on papal Rome. So do the prophecies of Revelation. It would be remarkable for this prophecy to finish differently. The literal 'glorious land' was Palestine. The 'glorious holy mountain' (verse 45) was Mount Zion, the site of the temple. Spiritual Israel does not look to literal Palestine as its home. Edom, Moab and Ammon (verse 41) were all nations closely related to Israel, though often hostile to God's people. See Genesis 19:37-38 & Genesis 36:1. What would their spiritual

equivalent be? The east (see verse 44) is associated with Christ's coming and events connected with it. See Matthew 24:27, Revelation 7:2, Revelation 16:12.

'He shall come to his end'

13. What was Daniel shown about the end of the papacy? Daniel 11:44-45. Compare Revelation 13:7-8, Revelation 16:19 & chapter 18.

14. Who intervenes on behalf of His people? Daniel 12:1.

NOTE: 'I want to be among that number who shall have their names written in the book, who shall be delivered. I want the overcomer's reward. The masterly temptations of Satan will overpower many who now profess to believe the truth. Their unworthy course of action, their denial of Christ, will make it necessary for God to blot their names from the book of life. But O, may it not be so with us!' *Second Advent Review & Sabbath Herald*, March 26, 1889.

'By this we see the importance of having our names written in the book of life. All whose names are registered there will be delivered from Satan's power, and Christ will command that their filthy garments be removed, and that they be clothed with his righteousness. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." In the time of trouble, Satan stirs up the wicked, and they encircle the people of God to destroy them. But he does not know that "pardon" has been written opposite their names in the books of heaven.' *Second Advent Review & Sabbath Herald*, November 19, 1908.

Lesson 13: 'What shall be the end of these things?'

MEMORY VERSE: 'And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.' Daniel 12:1.

STUDY HELP: *Great Controversy*, pages 635-650.

Introduction

'In the time of trouble just before the coming of Christ, the righteous will be preserved through the ministration of heavenly angels; but there will be no security for the transgressor of God's law. Angels cannot then protect those who are disregarding one of the divine precepts.' *Patriarchs & Prophets*, page 256.

'Thy people shall be delivered'

1. What wonderful promise is made for God's people during the 'time of trouble such as never was'? Daniel 12:1.

NOTE: 'God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. Those only who have clean hands and pure hearts will stand in that trying time. Now is the time for the law of God to be in our minds, foreheads, and written in our hearts. What leisure time we have should be spent in searching the Bible, which is to judge us in the last day. Let the commandments of God and the testimony of Jesus Christ be in your minds continually and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. Live and act wholly in reference to the coming of the Son of man.' *The Faith I Live By*, page 339.

2. What two resurrections was Daniel told of? Daniel 12:2. Compare John 5:28-29, Mark 14:61-62, Revelation 1:7.

NOTE: 'Graves are opened, and "many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honour placed upon the loyal and obedient.' *Great Controversy*, page 637.

3. What promise is made to those who have sought to bring others into harmony with God's will? Daniel 12:3. (For 'wise' compare verse 10.)

NOTE: The marginal reading for 'wise' in this verse is 'teachers.'

'The worth of a soul cannot be fully estimated by finite minds. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation! No one will then regret his self-denying efforts and persevering labours, his patience, forbearance, and earnest heart yearnings for souls that might have been lost had he neglected his duty or become weary in well-doing. Now these white-robed ones are gathered into the fold of the Great Shepherd. The faithful worker and the

soul saved through his labour are greeted by the Lamb in the midst of the throne, and are led to the tree of life and to the fountain of living waters. With what joy does the servant of Christ behold these redeemed ones, who are made to share the glory of the Redeemer! How much more precious is heaven to those who have been faithful in the work of saving souls! “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars.” What is done through the co-operation of men with God is a work that shall never perish, but endure through the eternal ages.’ *In Heavenly Places*, page 364.

‘Seal the book’

4. What was Daniel told about his book? Daniel 12:4, first part, 9.

NOTE: ‘Daniel was honoured by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labours closed, he was given the blessed assurance that “at the end of the days”, in the closing period of this world’s history, he would again be permitted to stand in his lot and place. It was not given him to understand all that God had revealed of the divine purpose. “Shut up the words, and seal the book,” he was directed concerning his prophetic writings; these were to be sealed “even to the time of the end.”’ *Prophets & Kings*, page 547.

5. What was Daniel told about ‘the time of the end’? Daniel 12:4, last part.

NOTE: ‘The book that was sealed was... that portion of the prophecy of Daniel which related to the last days. The Scripture says, “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased” (Daniel 12:4). When the book was opened, the proclamation was made, “Time shall be no longer.” [See Revelation 10:6.] The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days.’ *Selected Messages Book 2*, page 105.

‘As the message of Christ’s first advent announced the kingdom of His grace, so the message of His Second Advent announces the kingdom of His glory. And the second message, like the first, is based on the prophecies. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, “many shall run to and fro, and knowledge shall be increased.” “The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” Daniel 12:4,10. The Saviour Himself has given signs of His coming, and He says, “When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.” “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.” “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Luke 21:31, 34, 36. We have reached the period foretold in these scriptures. The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord’s coming in glory as near at hand.’ *Desire of Ages*, pages 234-235.

‘How long shall it be?’

6. Whom did Daniel next see in his vision? Daniel 12:5-6.

NOTE: ‘The inquirer was Gabriel, who years earlier had asked Jesus the same question concerning “cleansing-of-sanctuary day 2300.” The identity of the other Being hovering above the waters is revealed by His sacerdotal [priestly] robes. He had appeared as the High Priest at the beginning of Gabriel’s explanation. [Daniel 10:5] Now at its conclusion He again appeared similarly “clothed in linen.” The question “till when?” as well as the two speakers, connect the reader with the discussion which Daniel overheard in his third oracle.” [Daniel 8:13-14] Hardinge, *Jesus Is My Judge*, page 231.

7. What did Daniel hear the Man clothed in linen say? Daniel 12:7. Compare Daniel 7:25, Revelation 11:2-3, 12:6,14, 13:5.

NOTE: ‘In the gesture used by God when making a covenant oath, [Ezekiel 20:5, Ezekiel 47:14] Jesus raised both His right and left hands towards heaven, and swore in the name of the One who lives forever. Because He could swear by no one greater, He pledged in His own name [Hebrews 6:13].’ Hardinge, *Jesus Is My Judge*, page 232.

‘The “holy people” are those who held to the religion of the Bible when the majority of those who called themselves Christians forsook the religion of the Bible and forbade anyone to own or read a Bible, who yielded their allegiance to the leaders of the church and lived in disobedience to the Bible and the law of God... For reasons which God has not revealed to us, the great counterfeit system of Christianity was to destroy the holy people of God. It was to have power over the people of God – to “wear out the saints of the Most High”- for three and a half times (Daniel 7:25, 12:7). A “time” is the same as a year [Daniel 11:13, see margin] A Jewish year was 12 months of thirty days or each 360 days; therefore three and one-half years are 1260 days. This period of time of 1260 days when “the power of the holy people,” that is the spiritual descendants of the apostles and the early church, was to be broken was to last until the time of the end. (Daniel 11:35-36).’ Grosboll, *God Predicts Your Future*, page 259.

‘I heard but I understood not’

8. What was Daniel’s reaction to this prophecy? Daniel 12:8. Compare 1 Peter 1:10-12.

NOTE: ‘The prophets to whom these great scenes were revealed longed to understand their import. They “inquired and searched diligently... searching what, or what manner of time the Spirit of Christ which was in them did signify... Unto whom

it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you... which things the angels desire to look into." 1 Peter 1:10-12. To us who are standing on the very verge of their fulfilment, of what deep moment, what living interest, are these delineations of the things to come, events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed!' *Education*, page 183.

'Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They "inquired and searched diligently," "searching what, or what manner of time the Spirit of Christ which was in them did signify." What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to His servants! "Unto whom it was revealed, that not unto themselves, but unto us they did minister." Witness those holy men of God as they "inquired and searched diligently" concerning revelations given them for generations that were yet unborn. Contrast their holy zeal with the listless unconcern with which the favoured ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood!' *Great Controversy*, page 344.

9. How was Daniel gently shown that the understanding of this prophecy was not for him? Daniel 12:9.

NOTE: "Go thy way, Daniel," the angel once more directed the faithful messenger of Jehovah; "for the words are closed up and sealed till the time of the end. . . . Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Daniel 12:4, 9, 13. As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. "The wise shall understand" (verse 10), was spoken of the visions of Daniel that were to be unsealed in the latter days.' *Prophets & Kings*, page 547.

'The wise shall understand'

10. What was Daniel told about those who will live during the time of the end? Daniel 12:10.

NOTE: 'The truth received into the heart accomplishes the transformation of the mind and heart and character. To Daniel the Lord revealed the condition of the inhabitants of the earth in these last days. "Many shall be purified," He said, "and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." This is a subject the comprehension of which will put to the stretch every spiritual sinew and muscle. There is a great work to be done for the members of the church, to wean them from their idols. The church-members have had great blessings; they have had the living oracles of God opened to their understanding; they have not been left in darkness and error, as those who are doing wickedly. Now God calls upon those who claim to believe the truth to show to the world its converting power on the heart and character, and to reveal to the world that they are of the number who are being purified, and made white, and tried.' *Second Advent Review & Sabbath Herald*, March 7, 1899

'Pardon is offered to all who will return their allegiance to the law of God. But there are those who refuse to accept a "thus saith the Lord." They will not reverence and respect His law. They make rigorous human enactments in opposition to a "thus saith the Lord," and by precept and example lead men, women, and children into sin. They exalt human enactments above the divine law. But the condemnation and wrath of God are suspended over the disobedient. The clouds of God's justice are gathering. The material of destruction has been piled up for ages; and still apostasy, rebellion, and disloyalty against God is continually increasing. The remnant people of God, who keep His commandments, will understand the word spoken by Daniel, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" (Daniel 12:10).' *This Day With God*, page 84.

11. How may we understand the teachings of the Bible? John 7:17, Psalm 107:43.

'I am pained to know that some who preach the present truth today are really unconverted men. They are not connected with God. They have a head religion, but no conversion of the heart; and these are the very ones who are the most self-confident and self-sufficient; and this self-sufficiency will stand in the way of their gaining that experience which is essential to make them effective workers in the Lord's vineyard. I wish I could arouse those who claim to be watchmen on the walls of Zion to realise their responsibility. They should awake and take a higher stand for God, for souls are perishing through their neglect. They must have that sincere devotion to God that will lead them to see as God sees and take the words of warning from Him and sound the alarm to those who are in peril. The Lord will not hide His truth from the faithful watchman. Those who do the will of God shall know of His doctrine. The wise shall understand;" but "the wicked shall do wickedly: and none of the wicked shall understand.'" *Testimonies Volume 4*, page 527.

'Blessed is he that waiteth'

12. Of what further prophetic period did the Lord speak to Daniel? Daniel 12:11.

NOTE: These words remind us of Daniel's previous visions. See Daniel 8:11-13, Daniel 11:31.

'We see that there are two rebellions mentioned: a. the continuance in rebellion (Daniel 8:12); (often called the "daily") and b. the desolating rebellion (Daniel 8:13)... These two rebellions are two successive stages of the great spiritual war being described: First, that which is the "continuance in rebellion," and then the prophet sees an army given to the little horn power against the "continuance in rebellion" (Daniel 8:12).' Grosboll, *God Predicts Your Future*, page 40.

'The continuance in rebellion (Daniel 8:12) represented paganism but paganism was to be abolished and the abomination that depopulates set up... The papacy was the abomination that did desolate, depopulate the world of holy people. Those who

clung, at the cost of their lives, to the religion of the Bible, were hunted and destroyed until at times the religion of Jesus Christ was almost obliterated from certain parts of the earth. Clovis, leader of the Franks, renounced paganism and accepted papal or Catholic Christianity in AD 496. Clovis launched a religious war against the other nations around him whom he judged to be either pagans or Arians... Clovis won many victories during the next few years after he became Roman Catholic. In AD 507 he defeated the Visigoths in Gaul {modern France} and in AD 508 he pursued them to their southern strongholds and vanquished them... Concerning this time, historians note: "It was decided that the Franks, and not the Goths, were to direct the future destinies of Gaul and Germany, and that the Catholic faith, and not Arianism, was to be the religion of these great realms. Clovis was the first to unite all the elements from which the new social order was to be formed – namely, the barbarians, whom he established in power; the Roman civilisation, to which he rendered homage by receiving the insignia of patrician and consul from the Emperor Anastasius; and finally, the Catholic Church, with which he formed that fruitful alliance which was continued by his successors." Clearly then in AD 508 paganism, the continuance or the continuous rebellion, was taken away as the national religion and the papacy was set up as the national or state religion.' Grosboll, *God Predicts Your Future*, pages 262-263.

France thus became 'the first son of the church'. At the end of the 1260 years of papal supremacy, France was to be the instrument of its undoing 1290 years after Clovis, king of the Franks, united his political and military might with the papacy.

13. What further time period is briefly mentioned? Daniel 12:12.

NOTE: While no time is given for the start of this prophetic period, its absence would suggest that it runs parallel with the other time period previously mentioned. Beginning in 508, along with the 1290 days, it would therefore end in 1843. A blessing is pronounced on those come to the end of this period.

'In the matching vision given to John [Revelation 10] Jesus held up in His hand Daniel's "little book open." Its messages may be understood. The student of Daniel and Revelation now has the chronological framework within which to consider the directive Christ gave to John. He was bidden to "eat" the prophecies of Daniel which were now "open." In fact, he was to "eat it up" in its entirety, that is, read and mentally digest it thoroughly. John was promised that he would find Daniel's "time" messages as sweet as honey in his mouth and would be thrilled with their preciousness. He was warned, however, that after he had digested their meaning, "his belly" would become bitter... In this prophetic tableau John was representative of God's people living at the time when the prophecy of the "2300th cleansing-of-the-Sanctuary day" was reaching its consummation. In the opening decades of the nineteenth century the Baptist farmer William Miller, and others in Europe and South America, led believers to study the prophecies of Daniel... Miller concluded that it pointed to the year 1843. This marked the end of the 1335 days. This year of joyous anticipation proved euphoric for all who believed that the Saviour would return.' Hardinge, *Jesus Is My Judge*, pages 238-239.

'In every part of the land light was given concerning this message, and the cry aroused thousands. It went from city to city, from village to village, and into the remote country regions. It reached the learned and talented, as well as the obscure and humble. This was the happiest year of my life. My heart was full of glad expectation.' *Life Sketches*, page 59.

'Thou shalt stand in thy lot'

14. With what comforting words did the Lord conclude His message to Daniel? Daniel 12:13.

NOTE: 'The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth's history.' *Manuscript Releases Volume 21*, page 407.

'Daniel has been standing in his lot since the seal was removed and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be understood at the end of the days.' *Sermons & Talks Volume 1*, page 225.

'There is something for every one to do. Every soul that believes the truth is to stand in his lot and place, saying, "Here am I; send me." Isaiah 6:8.' *Testimonies, volume 6*, page 49.

15. What blessing on the student of the Book of Revelation may equally apply to studying the Book of Daniel? Revelation 1:3.

NOTE: 'I have been instructed that the prophecies of Daniel and the Revelation should be printed in small books, with the necessary explanations, and should be sent all over the world. Our own people need to have the light placed before them in clearer lines. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking hold of the human family. It is permeating everything upon the earth. Study Revelation in connection with Daniel, for history will be repeated. We, with all our religious advantages, ought to know far more today than we do know. Angels desire to look into the truths that are revealed to the people who with contrite hearts are searching the word of God and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give. As we near the close of this world's history, the prophecies relating to the last days especially demand our study... Christ through His servant John has here declared what shall be in the last days; and He says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.'" *Maranatha*, page 30.

In addition to the writings of Ellen White, the works of a number of other authors have been used in the notes for some of these lessons. While these notes were chosen by the compiler of these lessons, and therefore reflect his own views, they should be seen as providing topics for discussion and further study, rather than authoritative. Where no credit is given to a note, it was written by the compiler. Among the writers quoted were:

- Uriah Smith: *Daniel & The Revelation*. This book, written in the 19th century, provides the most comprehensive historical background material and should form the basis for all who wish to study the book of Daniel. It was quoted less frequently than the compiler wished, simply because its detailed and comprehensive approach often made it hard to select passages of suitable length for notes.
- Dr Leslie Hardinge: *Jesus Is My Judge*. Dr Hardinge was born in India, studied at Newbold College in England and pastored churches in Britain and the United States. He began a thirty-five-year teaching career at Union College and was president of the Seventh-day Adventist Theological Seminary, Far East, in the Philippines at the time of his retirement. He has written a dozen books, including *With Jesus In His Sanctuary* and *By These Remember Me*, meditations on footwashing, the Lord's supper and baptism.
- Pastor John J. Grosboll: *God Predicts Your Future*. Pastor Grosboll has been director of 'Steps to Life', a self-supporting evangelistic ministry located near Wichita, established in 1988, and editor of *Landmarks*, a magazine dedicated to the publication of the historic doctrines held by God's true people in all ages.
- Dr William H. Shea: *Daniel 7-12 & Selected Studies on Prophetic Interpretation*. Dr Shea spent seven years as a mission hospital physician in Central America before studying Assyriology at Harvard. He served as chairman of the Old Testament Department of Andrews University, where he specialised in ancient Near Eastern studies and Old Testament history.
- Dr Gerhard Hasel: *The Little Horn, the Heavenly Sanctuary and the Time of the End: A Study of Daniel 8:9-14* in Holbrook: *Symposium on Daniel*. Dr Hasel served as professor of Old Testament and Biblical Theology at Andrews University, and Director of Ph.D. and Th.D. programmes at the Theological Seminary. He has written a dozen books, including *Speaking in Tongues: Biblical Speaking in Tongues and Contemporary Glossolalia*.
- George McCready Price: *The Greatest of the Prophets*. Price was born in Canada and educated at Battle Creek College. He served as a teacher from 1897 to 1938, when he retired to devote his time to writing. He served at the College of Medical Evangelists, Pacific Union College, Union College, Walla Walla College, Emanuel Missionary College and Stanborough College in England, where he served as president. He wrote twenty-three books, his best-known being in the fields of geology and creationism. His vigorous opposition to evolution forced evolutionists to abandon or modify a number of their positions. In later life, he produced books on Daniel (*The Greatest of the Prophets*) and Revelation (*Time of the End*).